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ROYAL HISTORICAL SOCIETY, 11, Chandos-street, Cavendish-square, W.

THURSDAY, 16th APRIL, at 8 P.M.

Mr. W. ST. CHAD BOSCAWEN, F.R.Hist.S., will read a Paper on "THE GIZAHUBAN LEGENDS." P. EDWARD DOVE, Secretary.

ROYAL ASIATIC SOCIETY.

MONDAY, APRIL 20, at 4 P.M.

The Rev. Prof. BEAL will read a Paper entitled "NOTICES respecting the AGE and WRITINGS of NAGARJUNA BODDHIBATTVA (from the Chinese)." W. S. W. VAUX, Sec. R.A.S.

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LITERATURE.

History of the Thirty Years' War. By Anton Gindely. Translated by Andrew Ten Broek. (Bentley.)

History of Gustavus Adolphus. By John L. Stevens. (Bentley.)

PROF. GINDELY is well known in the world of letters, if not to the public, as one of the most learned and successful students of the history of Europe in the seventeenth century. The first of the books at the head of this notice is an abridgment by his accomplished hand of an elaborate work on the Thirty Years' War of which a part only has seen the light, but which, though little read by Englishmen, forms a mine from which more than one of our scholars has largely drawn when engaged on the subject. The epitome is one of real value, and, though not without characteristic faults, deserves the attention of those who wish to possess a good account, in a narrow compass, of one of the most important epochs of modern times. Prof. Gindely is somewhat wanting in breadth of view and philosophic insight, and he has scarcely placed in sufficient relief the causes which led to the great convulsion. His narrative, too, moves rather slowly, and is overloaded with minute details; and we do not always accept his estimate of men and events in the drama before him. But he has contrived to give us a vivid impression of a period difficult in the extreme to portray. He has admirably brought out the characteristic features of the Thirty Years' War and its master spirits; and though his book is a miniature only, it is the performance of an historical artist. The translation, by Prof. Ten Broek, is accompanied by two useful chapters which make good some of the author's shortcomings; and it has been carefully and well rendered, though here and there marred by American slang. As for the second work we have chosen for review, Prof. Stevens has given us a sketch of the life and career of Gustavus Adolphus, which, if not deserving of great praise, forms, nevertheless, an attractive volume, and will amply repay a careful perusal. Mr. Stevens has described very well the German campaigns of the King of Sweden; and, though he is not free from the biographer's fault of making too much of his chosen hero, he has thrown fresh light on Gustavus's exploits. The introductory chapters of his book, however, are, in our judgment, a great deal too long; and his Americanisms offend the taste of those who respect the purity of the English tongue.

Prof. Gindely has at once plunged into the history of the Thirty Years' War; but Mr. Ten Broek and Prof. Stevens have fairly described the state of affairs which gradually matured the terrible contest. The Peace of

Augsburg had had for its object the limiting the bounds of Protestant Germany; but German Protestantism had broken through these barriers, and had been for years a growing national force. The Catholic reaction had then followed, and, backed by the power of the House of Hapsburg, had endeavoured to confine within its old domain the heresy it abhorred and all who clung to it; and whatever Protestantism had of late won was regarded by it as an unjust encroachment. The pretensions and claims of the hostile creeds were thus contested throughout Germany. The letter of the law came into conflict with usage and fact in a hundred districts, and the elements of a gigantic strife were gradually combined and acquired consistency. In this state of things the impending struggle was presaged by angry disputes respecting lay bishoprics and the late lands of the Church; and the rising of Bohemia and the fate of the Regents precipitated the long-threatened catastrophe. Prof. Gindely has accurately traced the main outlines of the Thirty Years' War. We shall not attempt to follow the course of his careful, but somewhat heavy, narrative. Though ambition, and passion, and selfish motives—on the part of those who began it—concurrent, the war, at the outset and for years afterwards, was essentially a religious strife. Christian of Anhalt dreamed of a Protestant Germany; the one great aim of the priest-ridden Ferdinand was Catholic ascendancy from the Ems to the Drave. As the contest, however, became inveterate, its original objects passed out of sight. The main purpose of Gustavus was to obtain a footing on the German seaboard, and Richelieu, it is scarcely necessary to say, thought only of the aggrandisement of France; and the war closed in a mere selfish scramble among hostile powers for the spoils of Germany; the peace which ensued concluding the era of religious contests in the Christian world.

The characteristics of the different forces in conflict during the Thirty Years' War are clearly brought out by Prof. Gindely. Catholicism, as a power in politics, exhibited its strength and its weakness alike, in the attitude and conduct of the crowned Jesuit who, for a large part of this eventful period, was the representative of the House of Austria. The dominant idea of Ferdinand was to place Central Europe under the yoke of Rome; and to attain this object he engaged in the strife with the energy of a St. Louis or a Godfrey de Bouillon. For this purpose the plains of Germany were deluged with blood and strewn with ashes; for this Tilly and Wallenstein made whole provinces scenes of mourning and woe; for this Protestantism was cruelly stamped out in countries where it had taken root and flourished. Yet the triumphs of Ferdinand were not fruitful; his intolerant bigotry kept the strife alive, and alienated even Catholic Powers; and Catholicism, though it had enlarged its bounds, had less influence, throughout the German race, when the contest ended than when it began, for it had identified itself with reactionary and narrow-minded despotism. On the other hand Protestantism did not show well. The Protestants were split into jealous sects; the Protestant princes were not sustained by faith in their creed, as a general rule; and Protes-

tantism was associated, in a great degree, with mean ambition and rapacious selfishness. As the contest went on the power of France was thrown, with decisive weight, in the balance; and the figure of Richelieu seems to tower over the combatants and to command success, for he was the representative of the new spirit of statesmanship which was to rule Europe—the spirit of national life and government, not that of Philip II. and Calvin. As for the material powers on either side they were more equal than is commonly supposed; but the concentrated power of the House of Austria long prevailed over the dissolving leagues and hollow alliances of the Protestant states; and though the disunion wrought by Gustavus produced memorable results for a time, France was the real saviour of Northern Germany from a bondage that might have proved fatal.

The master spirits of the great contest have been vividly portrayed by Prof. Gindely. His pictures are striking if not always correct; and he has admirably described the pitiless Ferdinand, unrelenting in his sanguinary zeal, the more able and worldly Maximilian, the gallant but shallow Elector Palatine, and the dull and double-dealing John George of Saxony. He is scarcely just to Gustavus Adolphus, whom he represents as a mere adventurer, with genius, indeed, but with few scruples, or to Wallenstein, across whose daring mind the vision of German unity passed, and whom he regards only as an able soldier; and he paints Richelieu as a mere ambitious schemer. His sympathies all through are with the German leaders; but he has not perceived that the German leaders were, without exception, second-rate men; and he underrates the powers of the illustrious foreigners whose influence over affairs was decisive. Prof. Stevens, on the other hand, makes somewhat too much of Gustavus Adolphus. He was probably the first commander of his day; but we rather question his profound statesmanship; and he very nearly met his match in Wallenstein, a general, indeed, of a different type, but admirable for his resource and capacity. As regards the military events of the war, they are fairly described in both these works; and quaint old maps in Prof. Gindely's book give us a clear notion of the modes of warfare prevailing during the seventeenth century. In this Gustavus undoubtedly proved in advance of the ideas of his age. The celerity of his movements and his flexible tactics baffled veterans of the old Spanish school; but it can scarcely be said that, on the field of Lützen, where the old and new systems came into conflict, his victory was in any sense decisive; for the next three volumes describe in detail the terrible results of the Thirty Years' War in devastating Germany and checking her progress. But it is unnecessary to dwell on a trite subject familiar even to superficial readers.

WILLIAM O'CONNOR MORRIS.

The Secret of Death (from the Sanscrit). With some Collected Poems. By Edwin Arnold. (Trübner.)

THIS volume is of rather varying quality, containing, among those Indian legends which the author has made peculiarly his own,

several poems of great merit. On the other hand, it includes what seem like scraps from the paper-case, collected after thirty years—tiny translations from Hesiod, Sappho, Tyrtaeus, and Callinus, neat and graceful, but noway remarkable in themselves, and unworthy of being appended to such a poem as "The Rajpoot Wife" (pp. 108–20), which stirs the blood indeed. It is the story of Judith in an Indian form. Jymul Rao, the village minstrel, is bidden sing, for has not God given him wondrous fancies? Sing he does, of a certain tomb, "by the bend of the Ravée," which contains the bones, all save the skull, of Shureef Khan. Shureef captured by treachery the brave Soorj Dehu the Rajpoot, who had many times defeated Shureef's Muslim hordes.

"Then at the noon, in durbar, swore fiercely Shureef Khan,
That Soorj should die in torment, or live a Mussulman.
But Soorj laughed lightly at him, and answered,
'Work your will!
The last breath of my body shall curse your Prophet still.'"

And Soorj is left to die of torture and thirst in an iron cage. But news of his position is brought to the Rajpoots, and to Neila, wife of Soorj; and when the fierce tribesmen prepare for vengeance Neila prohibits their design, and goes forth, attended only by Soorj's brothers, and disguised as a Nautch girl. What a picture this would make—

"Thereth the Rance Neila unbraid from her hair
The pearls as great as Kashmir grapes Soorj gave
his wife to wear,
And all across her bosom—like lotus-buds to see—
She wrapped the tinselled sari of a dancing
Kunchenee:
And fastened on her ankles the hundred silver
bells,
To whose light laugh of music the Nautch girl
darts and dwells.
And all in dress a Nautch girl, but all in heart a
queen,
She set her foot to stirrup with a sad and settled
mien.
Only one thing she carried no Kunchenee should
bear,
The knife between her bosoms; ho, Shureef,
have a care!"

And thus she reaches the Muslim camp and the iron cage of Soorj, in time to receive his last breath and assure him that vengeance will surely come quickly:

"Speak low, lest the guard hear us; to-night if
thou must die,
Shureef shall have no triumph, but bear thee
company!"

From her dead husband's body she passes to the presence of the Khan, and with all the daring enticements of a Nautch girl wins the favour of this second Holofernes, and his last end is as the other's. For he bribes her to his tent with a ring:

"Glared his eyes on her eyes, passing o'er the
plain,
Glared at the tent-purdah—never glared again!
Never opened after unto gaze or glance
Eyes that saw a Rajpoot dance a shameful
dance:
For the kiss she gave him was his first and last,
Kiss of dagger, driven to his heart and past.
At her feet he wallowed, choked with wicked
blood:
In his breast the katar quivered where it stood."

Triumphant thus, and bearing the lopped head of Shureef, she rejoins her brothers, who have hastily rescued the body of Soorj from the cage, and together they lay it on the

funeral pile; then Neila mounts upon it, still bearing the head of the murderer, and "in the flame and crackle," is consumed to ashes with her lord. Next day the Muslim camp can learn nought of their leader's death, or of Soorj's body, or the Nautch girl, save that at dawn one of two horsemen was seen bearing away

"The urn of clay, the vessel that Rajpoots use to
bring
The ashes of dead kinsmen to Gunga's holy
spring."

There is nothing new in the details of this story—they are familiar to triteness; but there is a keen imaginative vigour, a pictorial vividness of presentment in the telling, that makes the poem memorable and delightful. Nothing in the book seems to me quite to reach the same level. Perhaps "The Caliph's Draught" (p. 121–5) approaches it most nearly.

The more weighty poem that gives its name to the book suffers, I think, from the form into which the author has somewhat wilfully cast it. It is, we are told, "The first three Vallis" or "Lotus-stems" of the "Katha Upanishad," and describes the interview between Nachikêtas and "dread Yama," the god of Death; and how Yama was questioned, and how he answered, of the secrets of life and death, and life after death. How fine some parts of this poem are shall presently be shown; meantime a protest may be entered against the ugly setting of the jewel. Mr. Arnold, as an English "sahab," has a *construing lesson* from a Brahman priest, and the actual process is forced into blank verse—Sanskrit and English amalgamated into a result which would have pleased Pitholeon of Rhodes, and perhaps might be acceptable to Mr. Browning in his "grittiest mood," but certainly makes very ugly literature, e.g.:

"Sahab. DWITYAN TRITYANNAN HOVACH: when
that twice,
And thrice he said it, Gautama his sire.
MRITYAYE TWA DADHAMI: spake in wrath,
To Death I give thee."

And so forth, interspersed every now and then with the Teacher's comment, as (p. 13)—

"Now Nachikêtas asks again—and mark
How simple-sweet our Sanscrit rolls along!

NA BHYAN KINCHA SWARÔ LOKÊ—read!"

Mr. Calverley has taught us to "see the trick on 't," and to be able to

"Continue the discourse *ad libitum*."

It might, odds-bobs sir! in judicious hands
Extend from here to Mesopotamy"—

or even further eastward, it appears. That the poem shakes itself clear of this tiresome trick I hasten to show. This is the end of the First Valli—the prayer of Nachikêtas to Yama to tell him of the after-life:

"O thou God
That endest men! our longest life is brief!
The horses and the elephants and thrones,
The sweet companions, and the song and dance,
Are thine and end in thee! Gold buys not bliss!
If we have wealth, we see thee near, and know
We live but till thou wilt! . . .
Ah! in our sad world dwelling how should man,
Who feels himself day after day decline,
Day after day decay—till death's day come;
Who sees how beauty fades, and fond love fails,
Be glad to live a little longer span,
For so much longer anguish?"

There is much of this high and pathetic verse

in the poem. The beginning of the Third Valli, e.g., looks like an amplification of a famous passage in Plato's "Phaedrus." It would be interesting to know how close the real resemblance between the Sanscrit and the Greek may be.

The minor Indian poems—the "Song of the Serpent Charmers" (p. 175), the "Bihari Mill Song" (p. 169–73), "The Song of the Flour Mill," &c.—are, it must be owned, difficult reading for mere Occidentals. Among the original poems, "The Lost Pleiad," bearing traces of Mrs. Browning's influence, and dated nearly thirty years back, seems to me the best. One of the cleverest, however, is that "On a Skull." A Turk's skull, found on the Acropolis, tells its own tale:

"When cannon-balls were hard at work,
Shattering the Parthenon—that hour
A classic fragment took me fair
Under the waist-cloth, and so made
'Ruins' of me. For long years there
My remnants with the rest have laid (?)

But call not me a thing of the clod!
The Parthenon owned no such plan!
Man made that temple for a God,
God made these temples for a man!"

Among the translations, far the most interesting is "Nencia"—one of those poems of Lorenzo the Magnificent of which we have all heard, but which so few have seen. It is like an idyl of Theocritus re-written in the metre of "Don Juan," and describes a rural passion of peasant-boy for peasant-girl with a dramatic appropriateness which makes one's heart turn more kindly to "The Magnificent." The mood flits rapidly from childlike delight in Nencia's beauty and accomplishments to truer Italian jealousy and sanguinary resolves against all possible rivals; but all with a rustic simplicity which looks like truth.

Of the Theocritean translations, the best, I think, is the "Pharmakeutria." Has not this version been already published? It reads familiarly. The XXVIIth Idyl was an unhappy one to select, if only three or four were to be given. For sixty or seventy lines of *στυγμονία* do hang heavy—and it cannot be denied that the reduction of a shepherdess is a dull and boring subject for a poem. I would not argue against Mr. Lang's judgment, that this idyl is spurious, but I cannot think it one of Theocritus's worthier efforts; and the same bluntness of touch that Mr. Arnold shows in selecting it is shown also in "A Home Song" (p. 267–8), which is more worthy of Mr. Austin than of the author of "The Light of Asia."

E. D. A. MORSEHEAD.

The History of the Radical Party in Parliament. By W. Harris. (Kegan Paul, Trench & Co.)

THERE is one consolation for literary persons who live in this present year of grace, and that is the fact that none of them can be called upon to write the history of the century. Let anyone repair to a public library and contemplate the mighty structure, rising to the roof, which consists of Hansard; let him then stroll along the frontage of a few years of the Blue-Books; and, finally, let him roughly compute within a few tons the weight of the file of the *Times*: he must be a stout-

hearted man or a callous indeed, if his spirit does not faint within him. There will be groaning and travelling among the writers of posterity, and we are laying on the next generation a burden too grievous to be borne. It is only by intelligently digesting these crude masses as we go along, by treating in an orderly and philosophic manner each department of social and political affairs, that the task of the future historian can be brought within any reasonable compass. Those who early undertake work of this kind, and discharge themselves with credit, deserve very warm thanks for their pains.

It is a work of this nature that Mr. Harris has undertaken, and he has brought it to a fortunate conclusion. His book is chiefly compiled from Hansard, and gives with almost superfluous fulness divisions and division lists, dates, motions, and names. Even great literary genius could scarcely make such matter exhilarating, and the reader's palate is soon cloyed by frequent passages of this nature:

"On the 31st of May, 1859, the Houses met, and, after the preliminary business of electing a Speaker, and swearing in members of the House of Commons, the session was formally opened by the Queen in person on the 7th of June" (p. 540).

To abstract Hansard after this fashion seems slavish and unintelligent, nor is the matter mended by such a phrase as "Altogether they [the Government] were having a far from happy time" (p. 433). But, for the most part, this portion of Mr. Harris's work is well done. As a work of reference, his book will be of very considerable service to those whom Hansard repels, and the value of it is enhanced by a good, though by no means complete, Index; and nowadays a good index is itself a title to gratitude.

After the first crude materials for history, such as parliamentary debates, the next kind of books to get themselves written are biographies, and on these Mr. Harris has drawn freely. He has also had access to the minute books of the "Westminster Committee of Association" from 1780 to 1785, and has extracted from them many interesting particulars, especially with reference to Charles James Fox and the movement towards electoral reform which preceded the French Revolution. Perhaps he has shown himself too much of an advocate in blinking the popular excesses which have at times attended Radical agitation, and this is especially so with the portion of his book which deals with the years from 1817 to 1832; but such matters were incidental merely to the plan of the work, and Mr. Harris is not altogether wrong in thinking them no concern of his. He has, indeed, sternly confined himself to the field marked out by his title. Foreign affairs are rarely mentioned, and are discussed only as they affected the parliamentary influence of the Radicals. There is no account of the course of Irish public feeling. Even such an incident as the Sadleir and Keogh episode, though not foreign to the subject, is passed over in silence. The temper of the work is such as was to be looked for in the historian of a party. In fact, the history of a party could hardly fail of being partisan without becoming emasculate. Though occasionally bitter, Mr. Harris is not unexpectedly severe to peers, parsons, and squires—his

natural and legitimate prey. But the full force of his condemnation is reserved for those members of the Liberal party who cannot be ticketed as Radicals. Collectively he styles them Whigs, and differentiates the *genus* into the "historic" and the "exotic." Mr. Lowe, the representative of the latter *species*, is trounced most roundly, "his failure as a financial minister showing that some other test besides the most entire self-confidence is necessary to secure good administrators" (p. 458). Alas! poor Lord Sherbrooke.

The view of the Radical party which Mr. Harris takes, and the whole tone of his book may be justly represented by a sentence or two. We read: "This war [the Crimean] was specially mischievous by destroying the unity of the Radical party, to whom the initiation of all effective reform was due" (p. 402). This is a view rather of the "Peebles for pleasure, mon" style of looking at the world; and criticism like the following is deficient in light and shade:

"The members of privileged classes, the holders of hereditary power, the proprietors of vested interests, the ecclesiastics of a dominant sect,—all the people to whom social or political progress means inconvenience and loss of personal power or influence, are constantly talking about the rashness and inexperience of Radical politicians, and the danger of submitting the destinies of the country to the direction of the mob. It is well to appeal from this cry of interested prejudice to the facts of history and the teachings of experience, from which we learn that there is scarcely a measure which has tended to improve the moral, social, or political condition of the nation, which has not been originated by Radical teachers, accepted by the unrepresented masses, and at last forced by agitation upon Parliament and Government."

This is panegyrical; but it would be well if "the facts of history" always as nearly bore out the theories of the historian. A book like this appears opportunely at a moment when a new period, and possibly a new departure in politics, has begun. Assuming to refer the origin of Radicalism to the somewhat remote date of the early years of George III., carrying it through a period of philosophical speculation to the great recoil caused by the French Revolution, showing it transformed by popular agitation, and forced to a decision, however short of finality, in 1832, and then renewed through disappointment and again dominant in 1866 and 1867, Mr. Harris reminds us, in a happy hour, how ancient, how continuous, how organic a thing Radicalism has been, and how unreasonable it is to look for a new beginning now instead of for a steady development of an existing party. Radicalism has long been rather a spirit than a creed; its discussions have often been abstract and in the air; its limits have been difficult of definition, and have merged in Liberalism at large; its influence has been less on Parliamentary than on public opinion, and to that result the best efforts of its supporters have been directed. They have long been the Protestants of politics. The last seventeen years have carried into effect many of the ideas to which the Radicals have so long been faithful, and have left them with more direct political power, but far fewer of their traditional measures for which now to exert it. If, in choosing new ones, they are

helped by this book to remember the spirit of the old, Mr. Harris will have done his party good service.
J. A. HAMILTON.

In the Trades, the Tropics, and the Roaring Forties. By Lady Brassey. (Longmans.)

LORD HOUGHTON'S prediction, spoken some time ago from the terrace at Normanhurst, that the name of Lady Brassey would be as familiar to future generations as that of Robinson Crusoe, seems likely enough to be fulfilled, for she has now given us the record of another "14,000 miles in the *Sunbeam*," and it is pretty sure to attain as wide a popularity as her former works. It has been well said that the record of a journey which has been thoroughly enjoyed is very rarely dull reading, and it is evident that Lady Brassey derived a large amount of gratification from her experiences *In the Trades, the Tropics, and the Roaring Forties*. But, quite apart from this consideration, the sumptuous volume before us starts with many claims to recognition from readers of travel on its own merits. The author is bright and pleasant company wherever she leads us, with a good eye for colour and scenery, unfailing good humour, and considerable powers of observation and graphic description, coupled with a very pleasing and unaffected style. Then again it is profusely embellished with first-rate wood engravings, which bring the scenes described in the text even more vividly before us, and when it is added that these engravings are from drawings by R. T. Pritchett, it will be readily understood that they form a very attractive feature. The voyage itself is further illustrated by maps and charts, and, as there is a good Index as well as an Appendix containing tables of temperatures of air and water, &c., the book may fairly be called a model of its class.

Leaving Dartmouth in the *Norham Castle* at the beginning of the autumnal equinox, Lady Brassey speaks feelingly of the misery and discomfort of the inevitable gale of wind which is supposed to "shake things down" at the beginning of a voyage, and we can fully sympathise with her delight at finding the *Sunbeam* at Madeira "in the most perfect order, looking delightfully bright, fresh, and home-like." The party were no sooner on board their own ship than they seem to have unanimously decided to see everything that was worth seeing within their reach, and accordingly they set to work without a moment's loss of time to "do" Madeira thoroughly. Madeira, however, is more generally known than most of the other places visited in the course of the voyage, so we shall pass over the picturesque descriptions of its "rude towers and needles of rock," its "deep precipitous gorges which intersect the mountains almost to their bases," its beautiful "levadas," and its brightly dressed peasants, and steer "Westward Ho" with the *Sunbeam*. The attractions of Madeira are, nevertheless, well worth dwelling on; and most of Lady Brassey's readers will say with her, "If I had not longed to see the glorious vegetation and beauties of the West Indies, my regret at leaving this delightful island would have been even keener than it now is." After a pleasant voyage across the Atlantic, avoiding Barbadoes in order to keep out of

the path of tornadoes and tempests, the *Sunbeam* made her first West Indian port in the Island of Trinidad on October 28, and the party were soon wandering about on shore in the cool of the evening, enjoying "the land-breeze as it rustled through the leaves of tall trees, or softly whispered through bushes laden with sweet-scented flowers, creeping gently along the ground, and just fluttering the wings of the fire-flies." Among the lions of Trinidad are the wonderful Botanic Gardens where

"stand the golden products
Of every sun and clime,
And seem to live, like lovers' vows,
In spite of space or time.
And the air is full of odours
Of exotic orchides;
And there hang the strangest blossoms
From the strangest sort of trees."

Then there are the delightfully romantic Blue Basin Falls, and the hideous-looking Stygian-like Lake of Pitch, the humming birds, toucans, and other curious tropical birds; and, truth compels us to add, the centipedes, and the hunter-ants; so that altogether, with its stately cacao trees, its coffee plantations, and its cooling drinks, Trinidad is a typical specimen of the islands of the "New World." It was the first land discovered by Columbus on his third voyage, and was named by him the island of the Trinity, "for he had thought of giving this name to the first land they should find on the voyage, and now God had graciously granted him the sight of three mountains, near together." On the Constance estate, at Icacos, the south-western point of the island, is still preserved an old anchor, which is said to have originally formed part of the equipment of one of the ships commanded by the great navigator.

"On an island's winding shore,
There for ages long it lay
At the bottom of a bay."

Steaming along the coast of Venezuela, on the way from Trinidad to La Guayra, Lady Brassey observes:

"Assuredly I shall remember Guy Fawkes' day in the tropics. Anything less like our idea of that generally foggy anniversary in London cannot well be imagined. A fiercely hot sun was tempered by a cool northerly breeze, which sent such heavy rollers on the cocoanut-fringed shore, that it seemed more than doubtful if we should be able to land on our arrival at La Guayra, where the surf is sometimes tremendous."

They did succeed in landing, however, though not without "a good deal of delicate management," and went by train to Caracas.

"It was a wonderful journey, through splendid mountain gorges, with valleys opening out from them at every turn. Sometimes the line scarcely seemed to run on *terra firma* at all, the rails being laid on wooden lattice-work, firmly secured against the side of the mountain, with supports below, like a sort of half-bridge, over what appeared to be a fathomless abyss. . . . In many instances, the curves in the middle were so sharp that the carriages seemed to hang over as we turned; and it appeared as if one or two passengers too many on the same side might cause the whole train to capsize and topple over into the gulf beneath. I was very sorry when the light first began to fade, then to die away altogether, and the brief tropical twilight

came to an end, leaving us nothing but the light of the bright young moon and the stars by which to see the wonders of nature and the marvels of engineering skill."

Some interesting particulars of the line are given in a note furnished by the chief engineer of the railway company (p. 197).

Space will not permit us to follow the *Sunbeam* from La Guayra to Jamaica and the Bahamas, and from thence to the Bermudas and the Azores. The description of these latter islands is, however, particularly interesting, and we are strongly tempted to quote freely from the chapters on the lovely island of Jamaica and the coral banks of the Bahamas. But enough has been said to indicate some of the merits of this charming record of a delightful voyage. We will only add that travellers who have already been to the same places will appreciate the fidelity to nature of both pen and pencil sketches, and will thoroughly enjoy the pleasure of revisiting old haunts in such pleasant company, while those who are not yet familiar with tropical scenes could hardly be introduced to them under better auspices.

GEORGE T. TEMPLE.

The Preacher's Promptuary of Anecdote: Stories, New and Old, Arranged, Indexed, and Classified, for the use of Preachers, Teachers, and Catechists. By the Rev. W. Frank Shaw. (Griffith & Farran.)

Few readers who turn over the pages of this little book from idle curiosity or a desire to put it to the use indicated by the title, can have any idea of the once flourishing class of literature of which it is a remarkable example of survival.

It is probable that at all times preachers have felt the need of enlivening their discourses by the introduction of illustrative material more or less anecdotic in its nature, especially when their hearers were on a rather low intellectual level. Gregory the Great takes pains to conclude many of his homilies with an historical anecdote, and doubtless his example was followed by others.

The systematic introduction of anecdotes into sermons seems intimately connected with the institution of the Mendicant orders in the thirteenth century, one of which, the Dominican, *par excellence* the *ordo prædicatorum*, gave an enormous impulse to preaching, and entirely changed its character. The members of these orders obeyed literally the words of the Founder of Christianity, and went into all the world and preached the Gospel to every creature. The popular character of the audiences modified essentially the style of the preaching. It was necessary to interest, and even amuse, the common people, who were becoming accustomed to an entertaining literature more and more secular, and who possessed, moreover, an innate love for tales. It is chiefly to this fondness for stories, and to the preachers' desire to gratify it, that we owe the great collections of which we are about to speak. In the composition of the mediæval sermon the stories, or, to give them the name they then bore, and which I shall use hereafter, *exempla*, were reserved for the end, when the attention of the audience began to flag. These stories are sometimes as long as the rest of the sermon; sometimes,

when they refer to a well-known tale, they merely quote the title, or a few words of the beginning. The use of *exempla*, properly speaking, is rare before the thirteenth century, and was apparently first introduced as a principle by the distinguished prelate Jacques de Vitry, Bishop of Acre and Tusculum, best known now by his *Historia Orientalis*. He was an enthusiastic preacher of the Albigensian crusade, and took part in the expedition. His *Sermones vulgares*, which still rest inedited in the National Library at Paris, are literally crammed with stories, each sermon containing three or four *exempla* in succession. The use of *exempla* became fashionable, and led to such abuses that the Council of Sens in 1528 forbade under penalty of interdict, "those ridiculous recitals, those old wives' fables, having for their end laughter only." Dante's readers will remember his passionate outburst against this sort of preaching in his "Paradiso," xxix. 103.

These *exempla* at first were probably collected by each preacher for his own use, then the collected sermons of such celebrated *raconteurs* as Jacques de Vitry offered an inexhaustible magazine for several generations, and, finally, special collections of these *exempla* were made for the express purpose of aiding the preacher. Besides the collections containing *exempla* alone arranged alphabetically or topically, an important source of these stories is to be found in treatises for the use of preachers, containing *exempla* systematically arranged, but forming only a part of other homiletic material; in collections of sermons made for the benefit of idle or ignorant preachers; and, finally, in expository works, of which Holkot's *Super Sapientiam* is one of the most celebrated.

The space at my disposal will allow me to mention very briefly the first class only, with which Mr. Shaw's book is more intimately connected. The best known perhaps is the *Promptuarium Exemplorum* of Johannes Herolt, a Dominican monk of Basel, who flourished during the first half of the fifteenth century, and who whimsically called himself *Discipulus*. This work contains six hundred and thirty-four *exempla*, with references to two hundred and eighty-three in the sermons which precede the *Promptuarium*. This large mass of stories is arranged alphabetically by topics, e.g., *Abstinencia*, *Accidia*, *Adulterium*, *Amicitia*, *Aqua benedicta*, *Baptismus*, &c., and reference is also facilitated by a copious index. This work was enormously popular, and passed through thirty-six editions before 1500. The sermons were reprinted as late as 1728, and a large number of *exempla* were translated into French in *La Fleur des Commandemens de Dieu*, a work which Andrew Chertsey turned into English, and Wynkyn de Worde printed in 1510. The *Promptuarium*, as we have seen, was really an appendix to the author's sermons, and intended to be used in connexion with them. It was not long before some one conceived the idea of making an independent collection which could be used with any of the numerous sermon-books. The most famous of such independent collections is the *Speculum Exemplorum* by an unknown author which first appeared at Deventer in Holland in 1481. This work was made over by a Jesuit of Douay, Johannes Major, who called his book *Magnum*

Speculum Exemplorum, and justifies this name in his preface by saying that it surpasses all previous collections in the number of its *exempla* which the compiler states to be 1,375. Other works of this class, but not so popular, are the *Scala Coeli*, by a Dominican Johannes Junior (Lübeck, 1476), and the *Liber de Abundantia Exemplorum* (without date, place, or printer) attributed to Albert the Great, but probably by Humbertus de Romanis, general of the Dominican order, who died in 1277. The latest work of this class is the *Flores Exemplorum*, Cologne, 1656, by a Jesuit, A. Davroult, which has been translated into French and German.

These Latin works soon called forth imitations in the modern languages, and we find in Spain the *Libro de los Exemplos* and *Recull de Eximplis e Miracles* in the Catalan dialect. Similar works exist in Portugal and Italy, and are doubtless slumbering in the libraries of other countries.

The value of the collections we have thus briefly examined for the history of culture is very great, and they have, indeed, considerable worth as historical sources; for, although their contents are derived mainly from such works as Gregory's *Dialogues*, the *Vitas Patrum*, &c., the compilers often inserted anecdotes of eminent contemporaries or related strange events of the day. Regarded as the channel of diffusion of popular tales, these works are priceless. The fable of the "Milk-maid and the Pail of Milk" was probably brought from the East by Jacques de Vitry, and borrowed from his sermons by hosts of other preachers, whose hearers soon circulated it over Europe. In no other way can the enormous diffusion of popular tales of the class of jests be explained.

Mr. Shaw's book contains one hundred anecdotes, and differs from the above mentioned works in being arranged neither alphabetically nor topically. Curiously enough, it contains at least six stories which are found in the older collections. These are: No. 43, "The Wife that would Gossip" (*Scala Coeli*, 50); 47, "The Man and his Three Friends" (*Scala Coeli*, 9, *Speculum Exemplorum*, 4, 17); 50, "Oh, Adam!" (*Scala Coeli*, 136^b, Herolt 50, F); 51, "The Murderer and his Mother" (*Liber de Abundantia Exemplorum*, 34), and 73, "The Dog and his Shadow" (*Scala Coeli*, 19). The story of "The Three Black Crows," No. 42, is found in the *Gesta Romanorum* (125), a work which might properly have been mentioned above.

It is difficult to speak very highly of Mr. Shaw's selection. Some are exceedingly inane, as No. 36, "The Bride's Return," and some are in their way quite as superstitious as many of the stories in the mediæval collections. The Society for Psychical Research should by all means ask the compiler for his authorities for stories Nos. 71, 85, 86, and 87. The most remarkable thing, on the whole, in the book is story 22, which is Bret Harte's "Luck of Roaring Camp." The genial American author, in the wildest flights of his imagination, probably never thought that one of his stories would do duty as a Sunday School anecdote!

T. F. CRANE.

Geschichte der Deutschen Literatur. Von Dr. Franz Hirsch. Vol. I. (Leipzig: Wilhelm Friedrich.)

THERE is a freshness, a descriptive power, a liveliness in the expression of sound opinion, in this first volume of a *History of German Literature*, which forms a pleasing contrast to not a few of its predecessors. Combined with that solid knowledge which Dr. Franz Hirsch manifestly possesses, these are unquestionably great and unusual merits.

The book begins with an attractive chapter on the aboriginal home and cradle of the Teutonic race, its Gods and men, and its oldest subjects of national or heroic song. After a short discourse on its earliest speech, the epoch from Ulfilas (or Wulfila) down to the Nibelungen epic and the mediæval *Völklied* is pictured and discussed in a manner frequently opening up new vistas. Thus, poets and writers are introduced, who, under a Latin garb, were—if we may say so—most utterly German. Again, long-lingering traces of Wodanic heathendom are pointed out with much subtlety, which other authors generally slip over either from want of close perception or from religious partiality aforethought. Again, the erotic and mystic phases of life and thought in the Middle Ages, as cropping up in rime or prose, get a more careful, more intelligent treatment than is usually the case. Yet everything is presented in a handy compass for the use of the general reader.

Here and there, in passing judgment on fragments of Early-German literature, more precious for their rarity than for their intrinsic worth, Dr. Franz Hirsch, who is otherwise deeply imbued with the spirit of Teutonic antiquity, may have adopted a style of expression a little too critically severe or too modern in tone. The readers of Mommsen's *History of Rome* will at once know what we mean by the latter remark. However, it is no easy task to give both a faithful and reverent rendering of the things of the past, and yet to bring their meaning fully out for the understanding of the many in the present. In the main the author has succeeded in this twofold aim in an eminent degree.

Speaking of the much-debated question as to when the word *Deutsch* first obtained its large national meaning, Dr. Hirsch says that the Gothic *thiudisks* became, a few centuries afterwards, the Old-High German *diutisc*, with the same sense—namely, meaning "popular"; only that it was then chiefly used in reference to the tongue of the people, especially as opposed to the Latin Church language. "With the advent of the Hohenstaufen only," he adds, "the word gained the import now dear to us all." Then it was applied to the national speech, as well as to the country and its customs. This, we know, is the view generally held.

Still, as regards speech at least, we would bring to recollection that Nithard, a grandson of Karl the Great, states how the oath taken publicly at Strassburg, in 842, by King Ludwig the German and King Karl the Bald, was spoken by the former in Romanic, by the latter in *teudisca lingua*. The Romanic begins—"Pro deo amur et pro christian poble et nostro salvament"; the German—"In godes minna," &c. Here the Romanic, or Old-French (not Latin), language appears side by side with the *teudisca lingua* or *Deutsch*.

Theodisca lingua, teutonice, are expressions occurring in the centuries immediately following. We believe this point, therefore, to be worth reconsideration.

So, also, we would assign to the Frankonian dialect, in the Table of Languages contained in the book before us, a place midway between Low-German and High-German, rather than among the High-German dialects. Not only as regards certain rules of letter-change, but also in its word-treasure, the dialect of the Franks, though they have pushed high up into Southern Germany, has a remarkable affinity both with the northern *Platt* and with English.

The romanticism of German chivalry, and the ease with which some of its poetic representatives yielded to French influence to such an extent as to mar the tongue of their own nation by the affected introduction of foreign words, is most graphically portrayed by Dr. Hirsch. In dealing with the Minnesinger, he very properly lays stress on their anti-Papal lays; beginning with Walther von der Vogelweide. This subject, much neglected in Histories of German literature, would have merited even a larger place; for many of those "Poets of Love" were stout champions of the nation's union and independence both against the Roman Pontiff and against the smaller princes that were aspiring to sovereignty to the detriment of the central national power. The word "Minnesinger," we may remark here, has only been applied to all of them in recent times, though the word itself is to be found in Hartmann von Aue, 700 years ago. To some extent it has proved a misleading term, because the political influence of these poets was thus nearly forgotten. By far not all of them, it may be added, were of aristocratic origin. One who sang the "true nobility" of mind and character in the spirit of Robert Burns, as well as freedom of thought, was a Jew, Süßkind, of Trimberg.

Excellent chapters are those in which the "Reynard the Fox" poems and kindred animal fables are discussed, and those dealing with the oldest traces of German theatrical representations and the earliest mediæval attempts in the prose fiction. In conclusion, Dr. Franz Hirsch devotes some space to the historical folk-song, and the popular chants of freedom—such as the famous one "On the Battle at Sempach," which the doughty Swiss freeman, Halb Suter, of Luzern, composed. Throughout the work, poetical specimens are judiciously interspersed. We should have wished to see a few of Halb Suter's verses, with their strangely impressive "He!" shouts of triumph, given by way of such quotation.

Here this first volume ends. It contains conscientious work in graceful form, and therefore a good promise as to the volumes yet to come.

KARL BLIND.

History of the Canon of the Holy Scriptures in the Christian Church. By Edward Reuss. Translated by David Hunter. (Edinburgh: James Gemmell.)

It is, no doubt, a common delusion that the New Testament, such as we have it now, has come down to us from the age in which the last of the apostles passed away, without the addition or subtraction of a single book; and

it may be that even among reputed theologians "a scientific conception of the history of the canon is far from being general." Indeed, Prof. Reuss goes beyond his translator, to whom these words belong, and tells us that "many French and English theologians in our day still suppose" the canon to have been "fixed from the very first" (p. 208). This, however, it must be added, is not the only illusion which prevails on the subject. The translator of this volume, in objecting to the statement of Dr. Westcott that "it is to the Church that we must look both for the formation and proof of the canon" as simply an appeal to tradition, and putting against it that of the Westminster Confession that "the authority of Holy Scripture dependeth not upon the testimony of any man or church, but wholly upon God," shows that he clings to the idea of a certain quality of canonicity as inherent in some books and wanting in others, as to the presence or absence of which there may, indeed, be different opinions, but which, having been once discovered, gives the book possessing it the right to a place in the New Testament. This is really quite as great a delusion as the other. Whether Prof. Reuss, who, as Mr. Hunter observes, "gives no strict definition of the canon," himself to any extent shares in it is not, perhaps, altogether clear. He quotes with enthusiasm the opinions of the Reformers, especially those of Calvin in this sense; but he goes on to show that they were not very logical, and that they contradicted themselves by in reality relying on the very tradition against which they protested. And clearly to have done otherwise would have been simply to have set up their own private inspiration against that of the Church. The canon never has been, and never can be, anything more or less than the list of books which the people that call themselves the Church have agreed (whether under supernatural direction or otherwise) to consider inspired and authoritative—in other words, Holy Scripture. The history of the canon is the history of the steps by which this agreement has been arrived at, with an account of the various opinions and reasonings that have conduced to the general result. This history has been well and succinctly told in English by Dr. Samuel Davidson, in his little work on the canon; but there is room, no doubt, also for this larger and fuller work by Prof. Reuss, which has been translated into English from the second French edition by Mr. David Hunter. Prof. Reuss begins from the earliest times, and carries the history of the canon on through the Middle Ages, and down to the Council of Trent, when it was finally closed and fixed, at least for the Roman Church. Nor does he stop here. He has also something to say of the Eastern Church in later times, in which, as far on as the seventeenth century, the Apocalypse was added to the canon, notwithstanding the decree of the Council of Laodicea (the sixtieth, whose list of books Prof. Reuss thinks must be contemporaneous with the Council, even though the decree be not authentic), and the whole canon brought into accordance with that of Trent. There is a separate chapter on "The Theology of the Reformers," one on "The Confessional Schools," and, finally, one entitled "Criticism and the Church." In this work Prof. Reuss will scarcely be acquitted of

occasional exaggeration; as when he asks us to accept the mathematically impossible statement that, in the editions of the pretended decree of Gelasius I. which have come down to us, "in the order of the Scriptures of the New Testament, the list varies *ad infinitum*." It may be thought, too, that he does not emphasise sufficiently the fact that, amid all the fluctuations of opinion, the more important books of the New Testament, viz., the Gospels, Acts, and thirteen Pauline epistles, have never been questioned since Irenaeus, at least. But there can be no doubt that his work is learned and thorough, and generally free from prejudice. Prof. Reuss ends the history of the canon with Semler, and very properly does not notice the doubts which modern criticism has entertained as to certain books, these doubts being directed not against their claim to a place in the canon, but against their authenticity and inspiration. But, according to the confessional view, this precisely is the question of their canonicity; and, accordingly, Mr. Hunter, in his Preface, hints that the canon may not be closed even yet! To my mind, this is to mistake altogether the conditions of the case. The question of the canon is now essentially a question of past history. Of course, it is just possible, though not likely, that some assemblage of people calling itself a church may vote, say, second Peter out of the canon, and then second Peter will be, for that church, uncanonical. But the question of our day is not what books are canonical, but whether any books whatever are inspired and authoritative, and in what sense and what degree they are so. The translation, it should be added, has had the advantage of Prof. Reuss's own corrections and revision.

ROBERT B. DRUMMOND.

CURRENT LITERATURE.

Alice, Grand Duchess of Hesse, Princess of Great Britain and Ireland: Letters to Her Majesty the Queen. New and popular edition, with a memoir by H.R.H. Princess Christian. With Portrait. (John Murray.) The letters of the late Princess Alice have been read with interest and emotion by many who in general feel little curiosity about the doings of exalted personages, and we are glad to find that they have been made accessible to a larger public. The present cheaper edition is admirable in type and paper, and has an important additional attraction in the memoir by Princess Christian, which includes some extracts from the Queen's journals. Written with an entire absence of literary pretension, this short memoir will be read with pleasure for its natural grace of style, and for the glimpses which it affords of the happy and beautiful home life in which the Queen's children grew up; and it will, if that be possible, increase the respect which is felt for the noble and devoted character of Princess Alice. A passage which will be perused with especial interest is Princess Christian's reference to her sister's friendship with Strauss. The writer observes:

"The Princess had had occasion to learn how unjust popular clamour could be, even in a free country; but she had also learnt the sacredness of the duty never to join in such clamour, or to countenance it in any way, without a conscientious examination of the grounds on which it professed to rest. In Germany the opinions of Strauss were looked upon with such dislike and distrust, that it required no small courage on the part of the Princess to make his acquaintance. . . . Though in course of time she ceased to agree with Strauss

in his views, she ever felt and acknowledged his rare gifts and the perfect sincerity of his nature."

The British Colonies and Dependencies. (Longmans.) This is the third volume of a series of "Geographical Reading Books," edited by Mr. F. W. Rudler. The first six chapters have no special connexion with the British Colonies and Dependencies, but deal generally with certain subjects of physical geography. Of the rest, the portion treating of the colonies proper is better done than that treating of India; but the whole is marked by a looseness of expression which we will only characterise as old-fashioned. As such books usually pass into a second edition, it may be as well to correct a blunder about the Indus and the Punjab (p. 61), which is not uncommon. The Indus is not formed by the union of the five rivers that give their name to the Punjab, but has its own independent course from the Himalayas. On p. 120 English children are gravely told that "the acts of the Parliament of Cape Colony must receive the assent of the British Parliament before becoming law."

The Right and Wrong of Compulsion by the State: a Statement of the Moral Principles of the Party Individual Liberty and the Political Measures founded upon them. By Auberon Herbert. (Williams & Norgate.) In this little book Mr. Auberon Herbert—we observe that he has dropped the nobiliary prefix to which he is entitled by courtesy—expounds to working men the utopia which he has already formulated in the guise of *A Politician in Trouble about his Soul*. While it is impossible not to respect the honesty of his convictions and the uncompromising rigour of his logic, we may be allowed to suggest that he himself furnishes the materials for his own refutation. He recognises Mr. Herbert Spencer as his master, but admits that his fundamental principle of voluntary taxation does not receive Mr. Spencer's sanction. He inclines to the conclusions, though, in each case, with some hesitation, that libels should be left to the judgment of public opinion, and that contracts should not be enforced by law. He holds it "impossible to separate a man's right over himself and his right over his possessions"; and he describes property acquired in the open market as the infallible register of these virtues—industry, self-denial, steadiness of effort. As a protest against crude theories of socialism, such reasoning may have a value. But we refuse to believe that the workmen of Tyneside, to whom the book is dedicated, will be unable to detect the fallacies of a political philosophy which is deduced from the single axiom of individual liberty.

The Looking-Glass for the Mind. A Reprint of the Edition of 1792, with the Original Illustrations by Bewick. With an Introduction by Charles Welsh. (Griffith, Farran & Co.) As the publication of this book was unfortunately delayed over the Christmas season, we have not hurried ourselves to notice it. Among the younger generation it is not everybody who knows that *The Looking-Glass for the Mind* was one of the most popular "juveniles" issued by Mr. Newbery towards the end of the last century, and that it kept its popularity for many years. In substance, it is a free adaptation of a French serial called *L'Ami des enfans*, which was written by M. Berquin, a moralist of the same school as the author of *Paul et Virginie*. (Surely it must be by a misprint that the original work is stated in the Preface to have been crowned "in 1874" by the French Academy?) It is a collection of short stories about children of the didactic sort, afterwards so successfully developed by Miss Edgeworth, but now altogether discarded. The main interest of the present reprint is bibliographical. Not only is the volume choicely printed and bound, but it contains the original illustrations

by Bewick—not Thomas Bewick, as we ought to have been told on the title-page, but his brother John, who ranks far lower as a wood engraver, though he may have been more graceful in rendering the human figure. The majority of the illustrations are now printed from the original blocks, and are certainly less worn than might be expected. Their interest, however, is antiquarian rather than artistic. As a book, we prefer the facsimile of *Goody Two Shoes*, issued by the same publisher and the same editor two years ago.

Bewick Memento. With Introduction by Robert Robinson. (Field and Tuer.) Like the "Dickens Memento" already noticed in the ACADEMY, this luxurious volume consists in the main a priced catalogue of the sale that took place at Newcastle in February of last year, when the books, prints, furniture, &c., of Thomas Bewick that had been inherited by his last surviving daughter were finally dispersed. Inserted in that catalogue were some dozen cuts by Bewick (probably not all by his own hand), then printed for the first time from the original blocks. These are now reproduced, with the addition of six more; and Mr. Robinson, who compiled the catalogue, has written an introduction, containing miscellaneous information about Bewick and his school. The volume is worth possessing on account of the care bestowed upon the printing of the cuts.

David Lazzaretti di Arcidosso. Da Giacomo Barzellotti. (Bologna: Zanichelli.) Prof. Barzellotti's new book gives a subtle analysis of one of the strangest religious phenomena of the present age. During ten years David Lazzaretti, a carter of Montemariata, was the leader of a sect having its headquarters on a mountain top near Siena, with a numerous following among the yeomen and peasantry of the district. Half madman, half impostor, he declared himself to be divinely inspired, and, after passing through various phases of mysticism and becoming a tool of the Ultramontane party in France for the restoration of the temporal power, began to preach a socialistic crusade. In obedience to "the divine command," he marched down from Monte Labbro on August 18, 1876, at the head of a fantastic procession of "spiritual princes and apostles," with a banner bearing the inscription, "The Republic is the Kingdom of God," and followed by an excited throng of men, women and children. His avowed object was a peaceable pilgrimage to Rome; but the authorities took alarm, and tried to stop the procession. There was a show of resistance, a stone or two thrown, a general panic ensued, and the prophet's career was summarily ended by a policeman's bullet. Prof. Barzellotti's examination of the life, writings, and delusions of the half crazy, ignorant, but strangely-gifted man who, whether impostor or believer, had a truly magnetic power over all who approached him, has great scientific value, and adds to our knowledge of the psychology of superstition. And, while tracing the rise of popular creeds with equal learning and acumen, his vivid descriptions of the church and community among the rocks of Monte Labbro, of the whole *mise en scène* of the wonderful drama, cannot fail to attract the general reader. From the artistic point of view, no praise is too high for his rendering of the special character of the Sienese and Maremma landscape. His feeling for nature is no less acute than his power in philosophic inquiry.

Old and Rare Books. By James Chapman Woods. (Elliot Stock.) This is described as an "elementary lecture" delivered at the Royal Institution of South Wales, Swansea. It will be found a very interesting introduction to the subject of book collecting, written

by one who possesses abundant enthusiasm and quite sufficient knowledge for the purpose. We need hardly point out that £590 is far from being the "culminating price" reached by a first folio of Shakspeare.

ALL lovers of books will feel grateful to Mr. Eliot Stock for having published shilling editions of his facsimile reprints of the first issues of Herbert's *Temple* (1633), Walton's *Complete Angler* (1653), and Bunyan's *Pilgrim's Progress* (1678). We can imagine no cheaper initiation into the fascinating study of bibliography.

The Pierced Heart, and other Stories. By Capt. Mayne Reid. (Maxwell.) When and where these "short stories" originally appeared in print, we have not been careful to ascertain. To those who were boys twenty or thirty years ago, it is enough to say that they recall pleasant memories by their scraps of Spanish, and by their straightforward narrative of incident. If the mature judgment does not rank the late Capt. Mayne Reid very high among authors, it must at least be admitted that he is free from the vice of tediousness.

The Conflict of Oligarchy and Democracy. Six Lectures by J. Allanson Picton, (Alexander & Shephard.) While most of our public men address themselves by means of essays to that little world which reads the reviews, Mr. Picton seems to prefer the very different audience and the very different mode of expression of the lecture room. If something is thereby gained in directness of appeal and fervour of style, it must be admitted that something also is lost by abandoning the appearance of philosophical argument. This volume consists of a series of lectures to working men, which, it is easy to believe, proved exceedingly effective when delivered. They are, indeed, an eloquent exposition of the religious radicalism which is probably the dominant force in the great constituencies at the present hour, though it is most inadequately represented in the newspapers of London. Their merit lies less in their practical conclusions than in the combination of enthusiasm with good sense by which they are marked.

The Missing Man. By Henry Sutherland Edwards. (Remington.) The age of *Clarissa Harlowe* has passed away, and the age of *Called Back* has succeeded. Having mentioned that much-talked-of story, we may say at once that *The Missing Man* is superior to it in the construction of its plot, though perhaps inferior in realistic interest. The characters too are somewhat shadowy and unsubstantial. It is, however, too much to expect from the carver of cherry stones a sculptor's art. All that we have a right to demand from the writer of short stories in a lively style and unflagging interest; and both these merits are to be found in Mr. Edwards's novelette, which will pass away two idle hours pleasantly enough, and can be read, even after dinner, without a yawn.

Chronicles of the Customs Department. By W. D. Chester. (Privately Printed.) Within the last few weeks we have reviewed two elaborate histories of the revenue, compiled from original authorities by officials in the service of Government. The present author does not pretend to the research of Mr. Stephen Dowell or Mr. Hubert Hall. His is the more modest aim of gossiping pleasantly about the traditions of the London Custom House, where he has filled for many years the post of committee clerk. The extent to which smuggling, not of the fighting but of the fraudulent kind, is successfully carried on at the present day will be surprising to many. But the chief attraction of this little volume does not lie in its quaint details and its good stories. The author, unlike many much more experienced men of letters, knows how a book should be produced. He has

had it printed on stout paper, and bound in genuine vellum, with an old-fashioned Customs seal on the cover. And he has illustrated it with photo-lithographs of a series of engravings of all the known buildings in which the London Custom House has been located from the reign of Elizabeth down to the present time. Three of them, it is worthy of note, were destroyed by fire.

M. HENRI GAIDOUZ has reprinted, from the *Revue de l'Histoire des Religions*, an article on "The Religions of Great Britain," which embodies the subject of a lecture delivered by him as professor of geography and ethnography at the Ecole des Sciences Politiques. The mode of treatment is statistical, and M. Gaidouz has been careful to collect all the information available on this obscure aspect of the subject. Despite a few minor mistakes of fact, which it is not worth while to point out to English readers, this paper contains a valuable magazine of facts, clearly arranged and compiled with absolute impartiality.

NOTES AND NEWS.

MESSRS. LONGMANS have in the press a new and condensed edition of the *Miscellaneous and Posthumous Works of Henry Thomas Buckle*, which were collected by Miss Helen Taylor, and published in three volumes in 1872, ten years after his death. The forthcoming edition will be in two volumes. It will contain the lecture on "The Influence of Women on the Progress of Knowledge," the review of Mill's *Liberty*, the "Letter to a Gentleman on Pooley's Case," and all the fragments that were intended to be incorporated in the history; but the copious extracts from the *Commonplace Books* have been vigorously retrenched. The work of revision has been done by Mr. Grant Allen, who has also written a short Introduction.

MESSRS. KEGAN PAUL & Co. will, in the course of the autumn, publish Mr. W. W. Johnston's account of his recent explorations in Eastern Equatorial Africa, and his ascent of the snow-capped Mount Kilimandjaro.

PANDIT SHYAMAJI KRISHNAVARMA, of Balliol College, has been appointed *diwan* or chief minister of Ratlam, a native state of the second rank in Central India.

THE Johns Hopkins University is about to publish three pages of the *Bryennios Manuscript*, reproduced by photography from the original text, and edited with notes by Mr. J. Rendel Harris, Associate Professor of New Testament Greek and Palaeography in the university. These pages include the last verses of the Epistle of Barnabas, the superscription and opening of the First Epistle of Clement, the close of the Second Epistle of Clement, the first verses of The Teaching of the Apostles, the last verses of the Epistle of Ignatius to the Romans, &c. A few copies are offered for sale at one dollar net. The edition is strictly limited to 125 copies.

MESSRS. T. & T. CLARK will shortly publish the first issue for the current year of their "Foreign Theological Library." It will comprise the second and completing volume of Prof. Rübiger's *Encyclopaedia of Theology* and Orelli's *Old Testament Prophecy regarding the Consummation of the Kingdom of God*. Prof. Schurer's valuable *History of the Times of Christ* is in the press, and will form part of the second issue of this library. Prof. Lechler's *History of the Apostolic and Post-Apostolic Times* is also in preparation. The publishers regret the unavoidable delay which has occurred in the publication of Lotze's *Microcosmus*, but the work is now well through the press, and will shortly appear.

THE New York *Publishers' Weekly* of March 21 prints a letter from Mr. J. B. Alden, in which he defends himself from Mr. P. G. Hamerton's complaints regarding his conduct in publishing an unauthorised cheap edition of Mr. Hamerton's book, *The Intellectual Life*. Mr. Alden quotes Gen. Grant as saying "The best way to get rid of a bad law is to enforce it," and, on this principle, claims the credit of being a champion of the interests of foreign authors with regard to copyright. Commenting on this argument, the editor shrewdly observes:

"We have heard of that sort of philanthropy in other cases; but it has usually proved to be at the expense of somebody else than the philanthropist. . . . There might be some force in the argument, however wrong its premises, if foreign authors were men who had power in their hands to make a law and refused to do it. But they have nothing to do with making the law."

We learn from the *Women's Suffrage Journal* that a Ladies' Hall, in connexion with the University College at Cardiff, is to be opened in October, under the superintendence of the Hon. Isabel Bruce. The students will, as in other colleges in different parts of the kingdom, be prepared for the various degrees of the London University.

SIMULTANEOUSLY with the appearance of the Revised Old Testament Messrs. Funk & Wagnalls will bring out a "Companion" to it, by the Rev. Talbot W. Chambers, one of the American Revision Committee. It will enumerate and explain the changes made.

MR. J. EWING RITCHIE (Christopher Crayon) is about to publish in book form, through Mr. T. F. Unwin, an account of his recent visit to Canada. Besides impressions of the country and its people, his book will include a survey of the conditions and prospects of emigration. The book will have eight illustrations.

MR. J. E. BOURINAT, clerk to the House of Commons of Canada, will contribute to the April number of the *Scottish Review*, a paper on "Canada: its Political Development." Dr. Mazieres Brady will also have a paper on the "Stuart Pretenders." Among the other contents of the magazine will be papers on "Scottish Art and Artists," "The American Loyalists," and "George Eliot."

MESSRS. PUTNAM announce a new enterprise for the young, "a series of graphic historical studies," telling "The Story of the Nations." The Jews, the Goths, the Normans, and the Saracens will each have a chapter like the several countries. Prof. J. K. Hosmer will treat of the Jews, Mr. Arthur Gilman of Rome, Prof. J. A. Harrison of Greece, Mr. Charlton T. Lewis of Byzantium, Prof. H. H. Boyesen of Norway, Rev. E. E. Hale and Miss Susan Hale of Spain, &c. The volumes will be duodecimo, and will be sold separately.

THE same publishers have undertaken *The Scriptures for Young Readers*: an Introduction to the Study of the Bible, edited by Prof. Edward T. Bartlett and Prof. John P. Peters. It will be constructed by selections, omissions, rearrangements, and paraphrases, with supplementary historical data drawn from all sources for the period between Malachi and Jesus. The first volume will include Hebrew story from the Creation to the time of Nehemiah, as in the Hebrew canon; the second volume will be devoted to Hebrew poetry and prophecy; the third will be derived from the New Testament.

MESSRS. GRIFFITH, FARRAN, & Co. have in preparation, and will shortly publish, a complete series of "Drawing Books for the Standards," in exact accordance with the syllabus as set out in the latest Code of Regulations.

MESSRS. CUPPLES, UPHAM, & Co., of Boston, are about to issue a new and improved edition of Mr. W. H. Whitmore's *Ancestral Tablets*. The New York *Nation* says:

"No one with the least bent for genealogical research ever examined this ingeniously compact substitute for the 'family tree' without longing to own it. It provides for the recording of eight lineal generations, and is a perpetual incentive to the pursuit of one's ancestry."

WE have received a specimen number of *Das Deutsche Schriftsteller-Album*, edited by Adolf Hinrichsen and Ernst von Wildenbruch. The publisher is Herr Wilhelm Friedrich, of Leipzig and Berlin. The work is to be completed in five monthly parts, each costing three marks, and will contain original contributions by six hundred living German writers, and fifteen photographic plates, each containing twelve portraits. The literary contributions are arranged in the alphabetical order of the authors' names, the specimen pages before us going as far as the name of Ph. Berke. The portraits are well executed, and the print (though we do not like brown ink for letterpress) is decidedly handsome. The book is published for the benefit of the "Gesamtertrag für arme Schriftsteller und Schriftstellerinnen."

MR. W. PATERSON, bookseller and publisher, of Princes Street, Edinburgh, informs us that his place of business will be removed next month to 33 St. Andrew's Square.

ON March 31, in celebration of the completion of Prof. von Ranke's sixtieth year of office as professor in the university of Berlin, he was presented by the Municipal Council with the freedom of the city. The illustrious historian is now in his ninetieth year.

THE Rev. W. E. Layton, of Ipswich, proposes to publish by subscription *Extracts from the "Gentleman's Magazine" relating to Suffolk*, with illustrative information derived from various local records. The edition will, it is intended, be limited to 150 copies. Part I., containing the extracts from the *Magazine* of 1731, will be put to press as soon as the requisite number of subscribers is obtained.

THE *Rassegna* prints a letter addressed by M. Renan to Prof. G. Barzellotti, thanking him for his recently-published memoir of David Lazzeretti, of which a brief notice appears in another column of our present issue. M. Renan says:

"Je vous remercie bien vivement de l'envoi que vous avez bien voulu me faire de votre volume sur Lazzarretti. Vous avez parfaitement vu l'intérêt des faits d'Arcidosso, et votre livre est un modèle de la manière dont ces sortes d'enquêtes doivent être faites. C'est un document infiniment précieux pour l'histoire critique des religions. En particulier, le mouvement galiléen du premier siècle de notre ère et le mouvement ombrien de François d'Assise en reçoivent de très vives lumières. Pour faire scientifiquement l'étude des religions, il est presque aussi important de bien connaître les tentatives avortées que celles qui ont réussi. Dans le passé, les documents sur les tentatives avortées sont très-rare. Un fait de ce genre, se déroulant au grand jour de la publicité et analysé avec le soin et la sagacité que vous y avez mis, constitue un phénomène unique et de la plus haute valeur."

Correction.—In Mr. C. E. Wilson's review of *The Story of Jewād*, in the ACADEMY of April 4, p. 236, col. 2, l. 35, for "Signum" read "Lignum."

OBITUARY.

H. A. J. MUNRO.

THE announcement of the death at the age of sixty-five of the first of English scholars must have been a painful surprise not only to the immediate circle of his friends at Cambridge,

but to all who are interested in the progress of philology in Europe. England has lost the greatest scholar she has produced since Porson. In the history of the new development which Latin philology has received in the present century, next to the names of Madvig, Ritschl and Mommsen will be mentioned the name of Munro.

Hugh Andrew Johnstone Munro was born at Elgin, in Scotland, in 1819. He was educated at Shrewsbury School, and was one of the most brilliant pupils trained by that most eminent of teachers, Dr. Kennedy. From Shrewsbury he went to Trinity College, Cambridge, and was placed second in the Classical Tripos of 1842, in which year Denman was first. In 1843 he became Fellow of Trinity, and was one of the Seniors at the time of his death. It was as a composer of Latin and Greek verses that his name first became known to the world of English scholars. His contributions to the *Sabrinæ Corolla*, a collection of verses by alumni of Shrewsbury School, published in 1850, are among the finest in that volume. The *Arundines Cami* also owed to him some of its best pieces. At a later period (I think 1874 or 1875) he translated Gray's *Elegy* into Latin Elegiacs. The first draft of this, though professedly Ovidian, was tinctured with Lucretianisms which displeased some critics, and drew Munro into an angry and undignified controversy which I for one regret. A new and considerably modified edition of this version was published last year with a selection from its author's choicest translations in both languages. Of these the Lucretian version of "To be or not to be" is a *chef d'œuvre*, which it may safely be said no other scholar in Europe could equal. And though the fame of a Latin or Greek composer is, no doubt, on the decline even in England, most public schoolboys will acknowledge that their idea of Munro was, in the first instance, largely connected with his originality and brilliancy in this line.

To the criticism of ancient authors Munro's earliest contribution was the remarks on Thucydides, which, conjointly with Dr. Scott, the late headmaster of Westminster, he published in Grote's *History of Greece*. In the *Journal of Classical and Sacred Philology*, which was started about this time, Munro precluded as the forthcoming editor of Lucretius by a series of learned and able articles, which at once arrested attention, and showed what might be expected when his powers were matured. In the same journal he exhibited some marked indications of his rougher mood in a review of the first volume of Conington's *Vergil*. Conington was very susceptible to attacks of this kind, and for a time was deeply incensed by Munro's review. I remember taking a walk with him, in which this article formed the main subject of conversation. But it served its purpose; and Conington, with the fear of Munro ever before him, was more guarded thenceforward.

The first instalment of his great work was a small edition of the text of Lucretius in 1860. It was not till 1864 that the complete edition, text, translations and notes, was given to the world. It was dedicated to his teacher and trainer, Dr. Kennedy. To speak of this truly immortal masterpiece of scholarship is beyond the scope of the present article. Munro, it is true, started with one immense advantage. He had before him, for the constitution of the text of Lucretius, the edition of Lachmann, perhaps the greatest work of a very great critic. Yet even here a good deal still remained to be done. Not a few of Lachmann's emendations are in the highest degree improbable. Munro had then ample scope for his ingenuity and immense command of Latin poetry to exhibit itself; and he has contributed to the text of his author some emendations which, if not certain, at least approach cer-

tainty. This, however, was the least part of his task; it was the interpretation of Lucretius into which he threw all his strength. The prose translation, with its exact equivalent, generally the best that can be imagined, of every word, was the first and most necessary part of the undertaking. The commentary, with its economical avoidance of anything unnecessary, its careful illustration of everything either peculiar to Lucretius or idiomatically difficult, its masterly analysis of the argument, so often perplexed and obscure; its extensive command of parallel philosophical literature, its felicitous illustrations from modern science, has had, it is acknowledged, no rival in the present century. And if this is so, we may fairly conclude that it never will be surpassed, and probably never superseded. A second edition was soon called for, and a third in 1873. This last is now a volume of extraordinary value, for though it has been long out of print, its author could with difficulty bring himself to the task of preparing a fourth edition; and till very lately had not set himself to the undertaking.

In 1869 Munro was elected to the newly-appointed chair of Latin at Cambridge. This he resigned after a three years' tenure. His *Horace*, a volume to which he contributed the text and an interesting introduction, appeared in the same year (1869). In 1868 the *Journal of Philology* now started, and to this Munro at once became a contributor. It was in the first number of this journal that he published Mr. N. P. Howard's remarks on Lucretius, one of the earliest signs of American interest in the subject. Shortly afterwards he reviewed my *Catullus*, which had appeared in 1867. From a very early period he had been interested in my labours, and some notes and emendations of his were published in my edition. It was, therefore, nothing surprising to me that in 1878, two years after the publication of my commentary, Munro produced his *Criticisms and Elucidations of Catullus*. It must be for others to judge of this volume; for my own part, I cannot profess to rate it as at all reaching the level of the *Lucretius*. Notably, the emendations are—as, indeed, they have been pronounced by more than one foreign critic—unworthy of their author. The *Aetna* (published 1867), though its subject is too dry and its style too difficult to make it much known, has, in my judgment, at least as much, perhaps more, of Munro's best criticism. But this also is at times open to the charge of haste; and of this poem, as *a fortiori* of Catullus, it cannot be said that Munro has spoken the last word. It was while still Professor of Latin that Munro was asked to draw up, with Prof. E. Palmer, of Oxford, a syllabus of Latin pronunciation. The *Syllabus* was widely circulated, and for a time with some success, especially outside the universities. But even at Cambridge it is only partially in use, and at Oxford is almost systematically crushed. It is greatly to be feared that the extinction of its most zealous, as well as most enlightened, champion, will do much to prevent its permanent adoption in a country which, like England, combines so much that is liberal with so much that is doggedly conservative.

R. ELLIS.

MAGAZINES AND REVIEWS.

In the *Nineteenth Century* more than half the articles are more or less political, and of the remainder the only one which can be said to possess any remarkable interest is the conclusion of Dr. Jessopp's series of papers on "The Black Death in East Anglia," which no student of "the history of the English people" ought to neglect. By the way, Dr. Jessopp has evolved a little romance out of his own misunderstanding of a word. He makes some reflections on the story of a woman who got

into trouble through robbing a dead body of a "courtesy," which Dr. Jessopp takes to mean "stiletto," evidently deriving it from *courte épée*. He seems to have forgotten Chaucer's "threadbare was his overest courtesy." Mr. Andrew Lang writes very readably on "The Comparative Study of Ghost Stories," but we suspect he is not very deeply in earnest in his rather indefinite proposals for a new method of investigation. Dr. Waldstein—to use his own words—adds a twenty-second interpretation to the twenty-one which have been published of the sculptures on the eastern pediment of the Parthenon since 1821. Dr. Huggins writes on "The Sun's Corona"—a subject on which he is probably the highest living authority.

Macmillan's Magazine is exceptionally rich in interesting papers. Mr. John Morley, writing "On Pattison's Memoirs," gives many personal reminiscences of Pattison, and takes a sternly sensible view of a character in which strength and weakness were so strangely blended. Prof. Freeman takes a historical view of "Imperial Federation," and, under cover of a heavy armour of historical pedantry, deals some telling blows at the practical aspects of the proposal. Miss Janet Ross writes some pleasant experiences of "March in Magna Graecia," and tells us much of the little known district which lies round Taranto. Mr. Cooke's paper on "The Astrology of Shakspeare" may be added to the numerous testimonies of the entire way in which Shakspeare represented the knowledge and beliefs of his own time.

Blackwood's Magazine has an article headed "A Soldier of Fortune," which deals with the life of the Venetian condottiere general, Carmagnola. Chapters of Italian history turned into tall talk are fashionable, but this one overshoots the ordinary mark. It does not even contain a single date to put the reader on the track of anything definite. Some Latin verses translated from Walton's *Complete Angler*, by J. P. M., are worthy of notice. A rhyming version of Calhoun's song, "Oh, the gallant fisher's life," is excellent.

In the April number of the *Antiquary* Dr. Charles Gross communicates an important paper on the "Affiliation of Mediaeval Boroughs." The history of our old town life has yet to be written, and this carefully compiled paper is a useful aid towards such a work. The table in which the relation of each several borough to its "mother-town" will be of much service to students. Mr. Solly has given us the outline of a curious biography, or rather three biographies, in his paper entitled, "Henry Hills, the pirate printer." The name of Hills was once well known, for he was printer to His Highness the Lord Protector, and seems to have attained to a similar office under Charles II. There was a second Henry Hills, probably a son of the former, who was royal printer from the time of James II. to 1709. A third Henry, who it is almost certain was this man's son, was called "the pirate" because he issued cheap editions of sermons and other popular pamphlets. We are not inclined to hold a brief in favour of this third Henry Hills, but fully agree with Mr. Solly in his opinion that he must be regarded in some lights as a benefactor to his country. Mr. W. Carew Hazlitt continues his "Venice before the Stones," and we have also a further paper on the House of Lords by Mr. H. J. Round. Mr. William George Black has put together some facts on "Cannibalism and Sacrifice," which are well worth reading.

The *Expositor* for April opens with Part I. of a defence, too vehement and eulogistic to please some tastes, of Drummond's *Natural Law in the Spiritual World*. Among the other articles we notice two very finished papers, one by Dr. Warfield on "The Scenes of the Baptist's Work," and another by M. Godet on the

"Struggle for Christian Liberty in Galatia." Dr. Curtiss gives a full account of the incipient revival of Hebrew in America, which gives us another opportunity of urging the importance of strengthening Hebrew studies in England (comp. our notice of *Hebraica* in the *ACADEMY*, March 28, p. 227).

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- ADAMY, R. Die Einhard-Basilika zu Steinbach im Odenwald. Hannover: Helwing. 12 M.
ALBERT, P. Littérature française au 19^e siècle. T. 2. Paris: Hachette. 3 fr. 50 c.
CALVO, Ch. Dictionnaire manuel de diplomatie et de droit international public et privé. Berlin: Puttkammer. 22 M.
HEVÉ, E. La Crise irlandaise depuis la fin du 18^e siècle jusqu'à nos jours. Paris: Hachette. 3 fr. 50 c.
MANZONI, G. Annali tipografici del Soncino. T. VI. Bologna: Romagnoli. 5 L. 50 c.
PONTMARTIN, A. de. Mes Mémoires. Enfance et jeunesse. 1^{re} Partie. Paris: Calmann Lévy. 3 fr. 50 c.
PROUVEZ, l'abbé. De France en Chine et au Thibet. Paris: Gautier. 8 fr.
REIMER, G. Reise S. M. S. Stosch nach China u. Japan 1881-83. 1. Bd. See- u. Schiffsbilder. Leipzig: Brockhaus. 50 M.

THEOLOGY.

- KOENIG, F. E. Falsche Extreme in der neueren Kritik d. Alten Testaments. Leipzig: Hinrichs. 80 Pf.

HISTORY, ETC.

- ACTA publica. Verhandlungen u. Correspondenzen der schlesischen Fürsten u. Stände. Hrg. v. J. Krebs. 6. Bd. Die Jahre 1626-27. Breslau: Max. 10 M.
HAGA, A. Nederlandsch Nieuw Guinea en de Pa-poesche eilanden. 1500-1883. The Hague: Nijhoff. 10 f.
HANOIAUX, G. Henri Martin: sa Vie, ses Œuvres, son Temps. 1810-83. Paris: Cerf. 3 tr. 50 c.
LANGEN, J. Geschichte der römischen Kirche von Leo I. bis Nikolaus I. Bonn: Cohen. 15 M.
LE FEVRE, Jules. Les Martyrs d'Arezzo. Paris: Firmin-Didot. 10 fr.
LIESBANG, E. Die Söndergemeinden Kölns. Bonn: Cohen. 3 M.
MACRI, G. Teoria del diritto internazionale. Vol. II. Messina: d'Angelo. 10 L.

PHYSICAL SCIENCE.

- ALBRECHT, Th. Bestimmungen der Länge d. Secundenpendels in Leipzig, Dresden u. dem Abraham-schachtel bei Freiberg, in den J. 1869-71 ausgeführt. Berlin: Friedberg. 5 M.
BOEHM, G. Beiträge zur Kenntnis der grauen Kalks in Venetien. Berlin: Dobberke. 3 M.
SMALIAN, C. Beiträge zur Anatomie der Amphibien. Göttingen: Vandenhoeck. 2 M.
PHILOLOGY, ETC.
BLASS, F. Dissertatio de Phaethontis Euripideae fragmentis Claron-tanensis. Kiel: Universitäts-Buch-handlung. 1 M.
BOHN, R. Der Tempel d. Dionysos zu Pergamon. Berlin: Dümmler. 1 M. 50 Pf.
WILAMOWITZ-MOELLENDORFF, U. de. Curae Thucydidae. Göttingen: Dieterich. 80 Pf.

CORRESPONDENCE.

THE SQUIRE PAPERS.

Beccles: April 5, 1885.

Being in the country I did not see Prof. Gardiner's letter in your issue of March 28 until Thursday night, when it was too late to reply. The delay has not, however, been without its advantages, for in the interval I have been permitted by the kindness of Mrs. Alexander Carlyle to have access to all the papers now in existence which can throw light upon the Squire controversy. These are now before me. They begin with the first letter addressed by the owner of the papers to Carlyle on January 29, 1847, and end with Carlyle's account of his second interview with him on April 19, 1849. Among them are the transcripts of the thirty-five letters and the nine scraps printed by Carlyle in *Fraser's Magazine*. A careful examination of these documents has left me more strongly convinced than ever that whatever difficulties there may be in the way of accepting the Cromwell letters and the Squire papers as genuine, the difficulty of believing them to be forgeries is infinitely greater. If they were forged, by whom were they forged? and for whom?

Certainly not by Carlyle's correspondent, whom he describes in his despairing account of their last interview as "a most entirely ignorant man!" who "had never heard of Rushworth, Whitelocke, of anybody or thing of an authentic nature concerning these affairs." If any confirmation of this view were required, his own letters would supply it. And as little would it be possible, in my opinion, for anyone to believe, after reading all the documents, that he was the dupe or tool of another. That he was eccentric, to say the least of it, is abundantly evident; but that he was truthful Carlyle in all his vexation never once doubted. "I still believe him," he says after they parted for the last time,

"to have had some kind of 'Journal'—what else can I believe? But the matter has become such an afflicting mass of incondite darkness, I decide to have nothing to do with public scepticisms further in regard to it; to leave it lying there as a monstrosity of no moment."

Leaving, however, this external evidence, which I shall be very willing to go into with Prof. Gardiner's help, I address myself to the consideration of the other reasons which convince him that the letters are forged. Let me premise, however, that I am not so unfamiliar with the internal difficulties which have been raised as Prof. Gardiner seems to infer from the fact that I did not mention them in my previous letter. It was not necessary for me to do so, and this is another instance in proof that the *argumentum e silentio* is not always to be relied on. "Cravat" and "stand no nonsense" were fastened upon in the literary journals of the time, and even *Punch* was tempted by the supposed anachronisms into unseasonable jesting. If needful, I can supply Prof. Gardiner with other instances besides those he has mentioned; but they will doubtless occur to him, if he is not aware of them already.

With regard to the death of young Oliver I think I am entitled to assume that until the newspaper report, which "does not occur in any other of the nine or ten weekly papers which appeared in London," is confirmed by independent testimony, the account given in the journal is at least as likely to be true. It was communicated to Carlyle in the first letter he received from his unknown correspondent, which consists of about seven closely written pages of notes from the MS. on the Life and Letters of Cromwell. The note added to the extract in question is as follows:—"No date is mentioned as the writer had come from garrison at Lincoln and being ordered on to join learnt this." Incidentally, if it is not a forgery, this solves Prof. Gardiner's difficulty, that a man who was on such intimate terms with Cromwell should not have heard sooner of his son's death. Squire was doing garrison duty at Lincoln while Cromwell was away in the West, and they had probably not met since Winceby fight.

The three lines upon which Prof. Gardiner, from internal evidence, attacks the genuineness of the letters are:

1. The modern form of the language.
2. The peculiar mode of dating the letters.
3. The discovery of anachronisms.

Before endeavouring to meet these in their several order I wish it to be clearly understood what the documents are which are now under discussion. They are transcripts, hurriedly made by "a most entirely ignorant man," of letters and papers written in a seventeenth century hand, and injured by damp, mice and the other enemies of books. I do not wish to lay too much stress upon these circumstances, but they cannot be left out of consideration, though of course Prof. Gardiner is entitled to urge that we know of the condition of the papers only from the correspondent himself, and that his account is a part of the fraud. I

can only say that this is not my view of the case, and I shall be very much surprised if Prof. Gardiner, when he sees the documents, as I hope he will, is satisfied with it as a solution of the mystery. Meanwhile, the explanation I have given will account for the appearance of such a phenomenon as "*Miss Andrews*" in an extract from the journal attached to Letter xxxi., which I charitably believe to be a mistake of the copyist for "*Mist. Andrews*." And now to proceed.

1. Prof. Gardiner asks, "Would Cromwell have described his wife as 'my dame'?" Would Henry Cromwell say that the 'Ca'ndishers' are 'coming on hot?' Or would Oliver have written 'I stand no nonsense from any one?' As he appeals to me personally I can only reply by asking another question, "Why should not any or all these expressions have been used?" For I know of no good reason to the contrary. In the course of reading it has been my experience frequently to be surprised at meeting with colloquial phrases at a much earlier date than I should have expected to find them,* and I have learnt in consequence not to be dogmatic on such points, but to bear in mind the Master of Trinity's profound maxim, "We are none of us infallible, not even the youngest among us." As I am writing the ACADEMY has come in, and with it Mr. Rye's letter, in which he begs me to examine critically the expressions "put up with," "I shall be cross," "mind and come on," "shamoy leather," "playing fox," and "tussle," and to say whether all or any of them were in use in 1643. The only book of reference I have at hand is *Cotgrave's French and English Dictionary*, edited by Howell, 1650. It supplies one at once with the following:

"CHAMOIS: m. A wild Goat, or Shamois; also the skin thereof dressed, and called ordinarily *Shamois leather*."

"REGARDEUR: To play the Fox."

"CROSSE: Contraire, revesche, pervers, travers, rebours, hagar, revers, hargneux; malheureux, mauvais."

Possibly the same may be found in the edition of 1632, and the still earlier one of 1611.

Some years ago the late Mr. Herman Merivale attacked the genuineness of the Paston Letters, and, in support of his attack, adduced instances of what he supposed to be perfectly modern phrases. As I happened at that time to be familiar with such of the originals as were in the possession of Mr. Philip Frere, I was convinced that Mr. Merivale's theory was entirely without foundation, and I learned to be cautious in the use of arguments derived from internal evidence. But to return to the Cromwell Letters, Prof. Gardiner is content to rest the strength of this line of his attack on the date "Christmas Eve" to letter xxxii., and he adds, "What would a collector of autographs of the twentieth century say if he were asked to buy a supposed letter of Simeon or Wilberforce, dated 'The Nativity of the Blessed Virgin Mary?'" If I were carrying on a hostile controversy with Prof. Gardiner, and were even in the habit of using such expressions, I might adopt the peculiarly Cromwellian language which he quotes later on. A moment's consideration will show that the case he imagines is no parallel, because Simeon or Wilberforce would be made to use an expression which they never used in the whole course of their lives, whereas, in the letter in question, Cromwell simply does not at once abandon a mode of dating with which he had

*For instance, I have no doubt that if in the letters Cromwell had been made to speak of "stretching his legs," it would have been denounced as a piece of modern slang, and quoted as decisive evidence of forgery. And yet the phrase occurs in the very first page of *Walton's Angler*.

been familiar for forty years because the observance of Christmas had been forbidden by Act of Parliament. An Act of Parliament can do much, but it cannot eradicate a longstanding personal habit. On the other hand, a forger, knowing even as much as Prof. Gardiner does of the history of the time (and he could not well know more), would have been careful to avoid what at first sight would throw suspicion upon his work.

2. Prof. Gardiner's second line of attack does not appear to me to be particularly strong. He assumes that Cromwell invariably dated all his letters in the same way. If he did, of course the deviation from his usual practice is remarkable and even suspicious, but it appears to me too much to assume. So far as I observe, in the thirty letters published by Carlyle, as written in the period covered by the Squire correspondence, that is, before March 3, 1645-6, Cromwell's method was by no means uniform. Sometimes he gives the place, day of month, and year; sometimes the day of month and year without the place; sometimes the place and day of the month without the year; and sometimes neither place nor date is given. Many of these letters, it must be remembered, are official, and we cannot infer from his habit in formal documents what his practice was in more private and familiar letters. At any rate, up to the date mentioned it was far from uniform.

3. But Professor Gardiner lays the main stress on the discovery of anachronisms, and he first questions the story in the note to Letter I. of the riot at Peterborough on the occasion of the King's visit to Stamford, between the townsmen and the Array; because it indicates a state of feeling in the country of which no hint is elsewhere given. He appears to have mistaken the note, for he describes the riot as "over the king's person"; but the king did not go through Peterborough, nor does the note say that he did. It is quite possible that the loyalist townsmen of Peterborough might have got to high words with the militia on the subject of the king's visit to Stamford, and from words they may have come to blows; but there is no reason why a street brawl of this kind should have found its way into the political literature of the time. This certainly is not a strong proof of forgery. Nor does the letter referring to the lead on the churches appear to me necessarily to point in the same direction. We come now to the "cravat" which Cromwell is represented as asking Squire to buy for him at the Fleming's in London Lane, Norwich.* Prof. Gardiner admits that cravats were known in France in 1636, and why it should be an anachronism for Cromwell to order one seven years afterwards I am at a loss to imagine. If he had asked Squire to get him a revolver or a breech-loader the case would be different. But because Richardson (whom Prof. Skeat follows) does not give an earlier instance than one in *Hudibras* (1663), and because Skinner, who died in 1667, records that the word *crabbat* or *crabat*, like the thing, had been recently (*nuper*) introduced into England, Prof. Gardiner stigmatises the occurrence in the letters as a mark of forgery. He appears to assume that Skinner wrote the note on his deathbed, whereas it may have been written twenty years before, for the compilation of his *Lexicon* must have been the work of many years. Cromwell wanted what was part of his military dress, and not plain bands which his wife and daughters could have made for him.

With regard to the date of Letter xxvi., "August 3," which is manifestly wrong, I would submit that the substitution of 3 for 13

*I think Mr. Rye ought to reconsider his statement on this point.

(which would be right) may be due either to the copyist or the writer. It is too slight a foundation to build a charge of forgery on. The only fragment of an extract from the journal which now exists was given to Carlyle by his correspondent at their last interview and refers to the siege of Lynn. In this, August 26 is given as the date of the surrounding the town, and September 16 the date of the surrender, so that it is quite likely that August 3 is a slip of the copyist.

I cannot now go into the questions raised by Mr. Rye further than to say he is quite wrong in his conjecture as to the cathedral city. But if he and Prof. Gardiner will meet me at the British Museum or other convenient place, I will, if I have Mrs. Carlyle's permission, place before them all the papers relating to the question, and give them any explanations in my power.

W. ALDIS WRIGHT.

London: April 2, 1885.

Having quoted the authority of Mr. Walter Rye for the statement that there was no London Lane in Norwich, I have received a letter from Mr. Frederick Norgate, who assures me that having known Norwich from his childhood he can vouch that one of the most important thoroughfares in Norwich was never called anything but London Lane in his time. A short piece of the lane was known as Cockey Lane, which has given rise to Mr. Rye's mistake. Mr. Norgate can answer for the use of the name London Lane for more than 140 years back.

One argument against the Squire Papers, therefore, falls to the ground. Mr. Rye's other argument, however, from the double Christian names, remains where it did before.

SAMUEL R. GARDINER.

THE PEKING LITERARY SOCIETY.

University College: April 5, 1885.

A recent item of news from Peking will be well received by the many persons who take interest in the welfare of Oriental and literary studies in the Far East. A Peking Literary Society was started in January last. Long life and prosperity to the young society! Though not a large community, the European colony in the Chinese capital numbers many admirable scholars, whose association and emulation cannot fail to help the progress of Sinology. Such names as those of Arendt, Baber, Bushell, Edkins, Martin, Rockhill, and several others, all familiar for their valuable works on Far East matters, appear on the list of members, and show the high standard of the new society. The first paper was from the indefatigable pen of Dr. Edkins on "The Oriental Geography of Pliny, elucidated from Chinese Authors."

Let us hope that the new society will soon have an organ for the publication of its papers, and that it will be conducted from the beginning with the urbanity and knowledge which are too often missed in some European periodicals of China. TERRIEN DE LA COUPERIE.

THE HUNTING OF THE WREN.

Llanwrin, Machynlleth: April 4, 1885.

In my letter on this subject, which appeared in the ACADEMY of March 14, I ought to have mentioned that if the wren-party were not admitted into the house and entertained, in parting they gave vent to their feeling of disappointment in the following malediction:

"Gwynt ffralwm
Ddelo'n hwthwm
I droi'r ty
A'i wyneb fyny."

which may be rendered,—

"Come, raging wind, in fury frown,
And turn this house all upside down."

D. SILVAN EVANS.

A CORRECTION.

Milan: April 2, 1885.

I have just come across a copy of the ACADEMY which contains one of my letters from Egypt, and wish to correct a misprint which has crept into it. The inscription I found near Dér Abu Hanneb recorded the death, not of Papias the son of Melito, the Pisaurian, but of Papias the son of Melito, the Isaurian; a difference the importance of which will be appreciated by all who are interested in the early history of the Church in Asia Minor.

A. H. SAYCE.

APPOINTMENTS FOR NEXT WEEK.

MONDAY, April 13, 8 p.m. Victoria Institute: "Human Responsibility," by the Rev. G. Blencowe.

8 p.m. Aristotelian: "The Relation of Consciousness to the Organism," by Miss M. S. Handley.

8.30 p.m. Geographical.

TUESDAY, April 14, 8 p.m. Royal Institution: "Digestion and Nutrition," by Prof. Gamgee.

7.30 p.m. Civil Engineers: "Rivers running into Tideless Seas, illustrated by the Tiber," by Mr. W. Shelford.

8 p.m. Anthropological: "The Inhabitants of Tierra del Fuego," by Dr. J. G. Garson.

8 p.m. Society of Arts: "British Interests in East Africa, particularly in the Kilimanjaro District," by Mr. H. H. Johnston.

8 p.m. Colonial Institute: "Newfoundland," by Mr. Justice Pinsent.

WEDNESDAY, April 15, 8 p.m. Society of Arts: "The Removal of House Refuse, independently of Sewage," by Dr. E. W. Richardson; "Proposal for the Abolition of Water Carriage in the Removal of Effluvia from Towns," by Dr. Thos. Hawkesley.

THURSDAY, April 16, 8 p.m. Royal Institution: "Natural Forces and Energies," by Prof. Tyndall.

4.30 p.m. Royal Society.

7.30 p.m. Civil Engineers: "Tides and Coast-Works," by Mr. Thos. Stevenson.

8 p.m. Linnean: "Forms of Leaves," by Sir John Lubbock; "New Species of Australian Minyod," by Prof. F. Jeffrey Bell; "Germination of Seeds after long Submergence in Salt Water," by Mr. James J. White.

8 p.m. Historical: "The Gidzhubar Legends," by Mr. W. St. Chad Boscawen.

8.30 p.m. Antiquaries.

FRIDAY, April 17, 8 p.m. Philological: "The Plural Number in the Languages of Central Africa," by the late Dr. Balfour Baikie and Dr. R. G. Latham.

8 p.m. Society of Arts: "The Pansis and the Trade of Western India," by Mr. Jehangoor Dossabhy Framjee.

9 p.m. Royal Institution: "Sunlight and the Earth's Atmosphere," by Prof. S. P. Langley.

SATURDAY, April 18, 8 p.m. Royal Institution: "Fire-Trees and their Allies," by Mr. W. Carruthers.

SCIENCE.

Slavo-Deutsches und Slavo-Italienisches. Von Hugo Schuchardt. (Graz: Leuschner & Lubensky.)

The work of Prof. Schuchardt may be described as partly philological and partly polemical, or perhaps it may be said with greater propriety that it is a kind of *Eirenicon*, the object of which is to reconcile the Slavs to their gradual absorption by their Teutonic neighbours by comforting them with the assurance that their languages before becoming extinct will have modified the phonetics, inflexions, and syntax of that imperial language which will ultimately prevail by a natural survival. On p. 139 of his work the professor uses no vague language. He tells us boldly:

"The Italian, French, and English culture are in a high degree national, and, therefore, also—at least the two last—very exclusive; but German is not so, since the favourable conditions under which the others grew up were lacking to it. Its peculiar characteristic is the universal, the human, or (for we do not fear to use the expression) that which appertains to the citizen of the world (*das Weltbürgerliche*)."

Of course, the professor sees that community

of culture and community of language go very much together. On p. 130, he says:

"A clearly marked definition of the expression 'nation' is not possible. I understand thereby, and also in the case of the word 'people,' a community of language which, for the most part, means a community of culture also (*eine Sprachgemeinschaft die meistens zugleich eine Culturgemeinschaft bedeutet*),"

and we can pretty clearly see that in the instance of races not so far developed intellectually as their conquerors, community of culture would soon come to mean community of language. We English have long flattered ourselves, relying partly on the well-known saying of Jacob Grimm, that English was peculiarly adapted to be the universal language, if there ever were one, an opinion which seems borne out to a certain extent by its marvellous and rapid diffusion.

I am afraid, however, that the panacea of Prof. Schuchardt will be but cold comfort to the Slavonic peoples, who are hemmed in on so many sides by Germans, and are being continually "crowded out." To say nothing of the uprooting of the Slavs on the shores of the Baltic in early times, which Prof. Schuchardt regards as a natural result of the superior culture of the Germans—of the unpleasant relations existing between German and Slav, as when the Hochmeister of the Teutonic order, Siegfried von Feuchtwagen, could declare that he never enjoyed a meal unless he had previously hanged a couple of (Old) Prussian, Pomeranian, or Polish peasants, what do we read of the condition of the Lusatian Wends at the present day in the works of Andree, Hornig, and Reclus in the *Géographie Universelle*? What is being done before our very eyes in the province of Posen? Every attempt is being made to uproot or assimilate the Slav.

It is very surprising to find Prof. Schuchardt telling us that for centuries the boundaries of the Slovenish language have not changed. Without his positive assertion it would have been difficult to believe it. Such has certainly been far from the case with the Lusatian Wends, as we see in the map appended to the work of Boguslawski, *Rys Dziejów Serbo-Luzyckich* ("Sketch of Lusatian History"), St. Petersburg, 1861. Posen is fast becoming Germanised, and the process is assisted by the re-baptism of many of the Polish villages (some of which had their historical associations), with the names of Sedan, Weissenburg, and Bismarcksdorf, as the newspapers were telling us a little while ago.

I cannot, therefore, join Prof. Schuchardt in advising the Slavs to rest and be thankful, while they are being absorbed, even if he look upon such a result as a necessity, and say to them, when they remonstrate, as the French cook did to the fowl who objected to be boiled or roasted, *vous sortez de la question!* The professor has some hard things to say of the Czechs for their manly attempts to resist denationalisation and preserve for themselves their chief city, so rich in historical associations. But they are not likely to forget the battle of the White Mountain, and the executions and proscriptions which followed. If they could become unmindful, the new work of Bilek (*History of the Confiscations in*

Bohemia after the year 1618) would refresh their memories.

These are the great days of nationalism, and matters have indeed changed since the beginning of the century, when the Bohemian language was fast sinking into a *patois* of boors. One is often told at Prague how, till comparatively recent times, a gentleman who made use of it subjected himself to insult. By reviving these recollections one may lay oneself open to the charge of advocating race-hatred; but the weak must protect themselves against the strong, and the Slavs have reason to fear the Germans, *et dona ferentes*.

Let us, however, leave the political and less agreeable part of this work and turn to the philological, in which we may well expect to hear some good things from such a master of phonology and dialectology as Prof. Schuchardt. The object of his book is to show the influence of the Slavonic languages, especially Slovenish, Czech, and Polish, upon German and Italian. He begins by rejecting the well-known dictum of an eminent philologist that there is no such thing as a mixed language, and asserts, with far more reason, the exact converse: that there is no such thing as a language the elements of which are absolutely unmixed; and here, of course, not only vocabulary is meant, but grammar. The Austrian Empire he asserts (p. 17) to be peculiarly favourable for the study of mixed languages on account of the great diversity of peoples contained in it, as anyone may easily see by the help of a linguistic map. The phonetics of many South-German dialects are studied from vocabularies which have been published or communicated to the author by personal friends, from comic newspapers, popular farces, and provincial songs.

The Slovenish language, which has been so little cultivated till recently, and exhibits so many dialectic forms, furnishes a rich field for the philologist. The Ugro-Slovenish, in fact, spoken in a corner of the kingdom of Hungary, shows a connexion with Slovakish, and thus forms a link between the eastern and western families into which the Slavonic languages have been divided. Valuable materials may be found occasionally in articles in the Slovenish magazines *Kres* and *Zvon*, and above all in papers in the *Letopis*, or journal of the *Matica Slovenska*, published at Laibach, especially those by Fr. Erjavec, entitled "Iz pótné torbe" ("Fragments from a Traveller's Basket"), which lately appeared. From the last report issued by the *Matica* it is pleasant to see that it boasts 1,456 members. So much mixed with German has Slovenish become that we find the demonstrative pronoun sometimes employed as an article—a very un-Slavonic feature. It was, however, so used by Primus Truber, the Slovenish apostle of the sixteenth century, who translated the New Testament. Kopitar blames him severely for it. On the other hand, in Slavonic-German we sometimes have the article omitted where it ought to be found, as at Prague we may occasionally see *Eingang in Garten* (*do zahrady*).

But not only has German influenced Slovenish, but the number of Slavonic words introduced into German, especially in slang and the provincial dialects, is astonishing. This is abundantly shown by the Professor, who gives us many extracts from Austrian

newspapers in which we can see German written with Slavonic syntax. Even the most careless readers of the light literature of Southern Germany must often be struck with the difference between the syntax employed and that which prevails in Northern Germany.

Herr Schuchardt also shows that many of the technical words of various trades, and the names of articles used by persons in humble life, and also of plants, are Slavonic—just as in our own country a corrupted system of Celtic numerals has been found in use among Cumberland and Westmoreland shepherds. It is much to be regretted, for the benefit of the foreign student who cannot be always pursuing these investigations on the spot, that there has been such delay in the appearance of the Slovenish-German part of the great dictionary now in course of publication at Laibach, under the editorship of Cigale. The German-Slovenish part, in two stout volumes, which was completed in 1860, is a mine of linguistic wealth, and has been constantly used by Herr Schuchardt. The old work of Murko (1833) has long been antiquated, as has also the later one of Janežič.

The dialects heard at Trieste, one of the most polyglot cities of the world, have been carefully investigated by the professor. Very curious are the instances of the influence upon German of the Slavonic reflexives. Thus we may compare *lernen sich*, Slavonic "učiti se," and many others, and the Slavism by which the German reflexive pronoun *sich*, only used properly for the third person, is from the influence of the corresponding Slavonic *se*, which may be used for all persons, employed in such constructions as *wir unterhalten sich*, *wir waschen sich*. The German past tenses are also confused, owing to the poverty of the Slavonic languages in this respect, a poverty, however, which is much more apparent than real, since it is remedied by the verbal aspects.

Again, in the Slavonic languages, as in Greek, two negatives do not make an affirmative, whereas the contrary is the case in German, as in English, although the repetition was common enough in both languages in their older form. In Southern Austria we frequently hear people using a double negative. An Englishman will find many illustrations of Professor Schuchardt's remarks in the Irish and Gaelic Scotch pronunciation of our language, not forgetting the droning manner in which an inhabitant of the latter country utters his sentences, a characteristic somewhat disagreeable to southern ears. Our author has something to tell us about the cadence of Slavonic German. So also the Anglo-Irish syntax is full of Hibernicisms; in fact, we frequently get Irish syntax literally translated into English. We find Slavonic interjections introduced into German—e.g., Slavonic *aida*, German *heidi*, Slavonic *po malu*, little by little, German *pumalich* and *pomadig*. In the same way we get such expressions as *musha*, *arraha*, and others, among the Anglo-Irish.

It would be impossible, however, to enumerate the many interesting parallels which this clever book suggests. It is full of amusing specimens of dialect, commented upon and elucidated by a most accomplished linguist, for Prof. Schuchardt thinks that

language should be studied upon a psychological and physiological basis, and as it is heard from the mouths of the people.

W. R. MORFILL.

CORRESPONDENCE.

WINDISCH'S IRISH TEXTS.

London: April 2, 1885.

I am sorry that my friend Prof. Rhys should have spoiled an otherwise kindly and able article (ACADEMY, March 28, 1885, p. 226) by his groundless attack on Prof. Windisch's reading of the eighteenth gloss on St. Augustine's *Soliloquia*. The MS. has *meit' asochmacht* over "plenissime." The mark *'*, like a reversed *c*, over *meit*, cannot possibly be, as Prof. Rhys thinks, a compendium of *-ither*. It seemed to me rather one of those marks used in Celtic MSS. to connect a gloss with the word explained thereby. The gloss means, literally, "as much as it is well able." Compare *meit asu-do scribund* (gl. quantum ad scripturam) in the St. Gall Priscian, G. C. 1008, which Ascoli renders by "per quanto è della scrittura." Prof. Rhys's *meit'ither asochmacht* is not Irish; and if *sochmacht* were, as he supposes, a substantive, the phrase would only mean "greater than her good power." But *sochmacht*, like *écmacht*, is (as Windisch says) an adjective (see examples of the uncontracted form *sochmacht* in G. C. 863), the corresponding substantive being *sochmachtu* (see the Tripartite Life, Rawl. B. 512, at the end of fo. 6, a. 1).

Because the German printer has accidentally omitted, in gl. 28, to italicise the Irish word *is* (est), it is too bad (to use Prof. Rhys's own words) to assert that Windisch has "treated the Irish verb to be as the Latin pronoun *is*." Parodying a Greek proverb, one may say: ἡ πόρος (ὑπερβολή), ἡ ζήμιος ποίσι. The adverb *in-rembic* (gl. paulo ante) stands for *in-rembiucc*, and means, as Windisch says, "kurz zuvor." It cannot possibly be, as Rhys supposes, an accusative of time, meaning "a little space."

Prof. Rhys's connexion of Irish *fiu* (like) and *feib* (as) with the English *wise*, German *weise*, is also unacceptable, for Germanists connect these Teutonic words with their root *vit* = Sanskrit, Latin, and Celtic *vid*. I think Windisch right in regarding *fiu* (like) as not distinct from *fiu* (dignus). The Sanskrit cognate seems *vasu*, Gaulish *vesu* (Tomaschek, in Bezenberger's *Beiträge*, ix. 93, 94). *Feib* (as) is quite regularly = Gothic *swase*.

Another point on which I think Prof. Rhys is wrong is his explanation of *Cothraige* (one of St. Patrick's four names) "as being merely the Latin *Patricius* put into an Irish form." This etymology was proposed more than twenty years ago by Dr. Todd (*St. Patrick*, p. 363, note 2, where the word is wrongly written *Codraige*). But he gave it up, influenced, I suppose, by these two facts—first, that *Pátríc* is the regular Irish reflex of *Patricius* in our oldest documents, and it is unlikely that there was what French philologists call a doublet; and, secondly, that *Patricius*, like *Cothraige*, is an *io*-stem, and Irish loanwords taken from Latin *io*-stems are regularly *i*-stems or *o*-stems. For example: *Axail* (Auxilius), *bracc* (brachium), *cuisil* (consilium), *cen* (jejunium), *Iuil* (Julius), *murtchenn* (morticinium), *proind* (prandium), *sacarbac* (sacrificium), *scriin* (scrinium), *testemon* (testimonium). The proposal mentioned by Rhys to identify *Cothraige* with "the Latin *quadriga*" may be seriously considered when such a word as "*quadriga*" can be quoted with the meaning of "charioteer," and when sure instances of Irish *th* and *-e* corresponding in a loanword with Latin *d* and *-a* can be produced. I venture to suggest that *Cothraige*, like two other of Patrick's names—*Sucat* =

Welsh *hygad* (warlike), and *Magonius*, cognate with *Maxdov* and Sanskrit *Maghavan*—is a genuine Celtic vocable, cognate with the Gaulish *ver-tragus* (greyhound), Irish *traig* (foot), Greek *τρίχων*, Gothic *thragja*. The prefix *co-* is = *κατά*, and *Cothraige* would accordingly mean something like *κατατρίχων*, "assailer," "attacker."

The suggestion that the Irish phrases meaning literally "mouth of the sword," "mouth of the spear," and the Welsh-English "breaking one's finger with a penknife," belong to the phraseology of the Stone age, can hardly be serious. Does Prof. Rhys really believe that the Stone period ever coincided with any stage in the separate existence of the Celts? As Siegfried years ago observed, the ancestors of our Indo-European race had outgrown the Stone period before their separation. They had already carts, boats, and metals. I adhere to my belief that the phrase "mouth of the sword" (or "spear") may be compared with Vergil's metaphorical use of *haurire* for *perforare* (Aen. ii. 600, x. 304, &c.).

Some criticisms by Prof. Thurneysen of Jena, pointing out real defects in Windisch's work, have been published, with characteristic manliness and honesty, by Windisch himself in the *Literarisches Centralblatt* for December 13, 1884. They are as follows: P. 163, gl. 96: *indessorg* (not '*insorg*') is the independent form of the verb of which *insarta* (gl. *inactum*) is the participle. In gl. 109 *odur* (gl. *saurus*), the word glossed is not the Greek *σαῦρος*, but the Latin original of the Italian *sauro* (dark-brown), French *saure*. The verbal form *adet*, *adef* is the 3rd sg. present, and the translation of the saga of *Briar's Feast*, &c., p. 191, must be corrected accordingly. In p. 196, l. 3, for "durch Welle und Klippe" read "zwischen (Irish *idir*) Woge und Klippe." In p. 203 the *cath* in ll. 225-6 of the text should have been rendered by "battalion," not "battle."

Following the example set by Windisch, I shall now mention some corrigenda of my part of the book, most of which have been received from Mr. S. H. O'Grady. P. 81, note 3, before "conflict" insert "stoutness of"; l. 28, read "them, until men should be slain, contending in defence of her." P. 91, l. 8, for "clash against" read "get at." P. 94, l. 23, for "leader's contest" read "contest for the lead"; l. 25, read "and the emulous plying of the oars"; l. 28, for "bundling" read "rattling"; l. 33, for "barrels" read "benches." P. 106, l. 4, for "because of (?) " read "at the head of" and cancel the note. P. 113, last line, for "champion's site" read "warrior's room," i.e., such a vacant space as a warrior would clear around him by the sweep of his sword. P. 114, ll. 2, 3, for "That attack of his was not . . ." read "It was no childish effort for him." P. 115, penult line, for "rending fury" read "furious mangling" (*letharthaigh*, corrupt for *lethartha*, gen. sg. of *letrad*).

WHITLEY STOKES.

THE EPINAL GLOSSARY AGAIN.

London: March 21, 1885.

The readers of the ACADEMY will, perhaps, have a dim recollection of a controversy between myself and the well-known Dutch Low-Latinist, Mr. J. H. Hessels, M.A. of Cambridge, which was carried on in its columns last year. This controversy arose from my challenge to Mr. Hessels to produce a long list of errors in my transliteration of the Epinal Glossary which he professed to have ready. After pointing out a few unmistakable errors, he was obliged to eke out his list by including mere inconsistencies of word-division and of transliteration, such as printing *v* for *u*, and finally wandered off into a somewhat intemperate attack on an unpublished work of mine. Hastily assuming

that I had made certain errors which it was afterwards proved I had not made, he remarked "the bungling of which we have here a specimen is probably unparalleled, and cannot but be called disgraceful to the last degree." In my last answer to Mr. Hessels I pointed out several cases in which I considered he had misrepresented my statements, and wound up by accusing him of "direct falsehood." Mr. Hessels' only answer to this was that he did "not think science could gain by [his] replying once more in detail" to my rejoinder, together with the statement that he had not by any means exhausted, as yet, his list of mistakes, but intended to publish the whole in pamphlet form. In the same number of the ACADEMY there appeared a letter from Prof. Sievers (whom Mr. Hessels had also attacked) accusing Mr. Hessels of "gross misrepresentation."

Although I had by no means done with Mr. Hessels, I thought it better to let the controversy drop for a while at this point for two reasons: (1) that his temper might have time to cool; and (2) that he might have time to elaborate his pamphlet. Now that four months have elapsed, it is to be hoped that Mr. Hessels has regained his normal amiability, and to be feared that this pamphlet may possibly never see the light.

One objectionable result of this delay has been that owing to the peculiar way in which Mr. Hessels has brought out—or rather withheld—his list of errors, very erroneous ideas have been formed as to the number and character of those he has actually produced. The opinion has been freely expressed (especially in Cambridge) that Mr. Hessels has proved me to be absolutely incompetent to copy or edit any MS. whatsoever, and has shown me to be completely ignorant of the elements of Old English palaeography. I was told by the Director of the Early-English Text Society that a prominent literary man (whose name he, of course, withheld) said to him, "I suppose you won't let that fellow Sweet edit any more Old-English texts for your society." Now, the privilege of giving the best years of one's life to the dull drudgery of unpaid text-editing is not one whose loss would be felt very keenly, and, luckily for myself, I am in an independent position which enables me to regard public opinion with indifference; but, still, it is not pleasant to be misrepresented to one's friends. So I asked this particular friend to give a guess how many errors there were in the English words in my transcription of the Epinal Glossary. I emphasised *English*, because the question was about my competence to deal with English texts. He answered that, putting all Mr. Hessels' assertions together, he should guess there were about twenty. I rather astonished him by the information there were only two, one of them (*ednuella* for *eduela*) utterly unimportant. He was still more astonished at hearing that neither of these had been pointed out by Mr. Hessels.

I think, therefore, I am justified in calling on Mr. Hessels at once to complete, without evasion or misrepresentation, his published list of errors, and, at the same time, in reminding him, in the terms of my original challenge of September 23 of last year, that "unless he speedily proves or withdraws these charges, he will make himself liable to a very uncomplimentary epithet."

HENRY SWEET.

SCIENCE NOTES.

A HIGHLY interesting report on the commercial relations of Persia (*Die Handelsverhältnisse Persiens*) has been published as a supplement of Petermann's *Mitteilungen*. The authors, F. C. Andreas and F. Stolze, have resided about six years in Persia, besides which

they consulted, in preparing their work, the "Reports from Her Majesty's Consuls" and other trustworthy authorities. The work deals very exhaustively with its subject, and an English version would prove useful. The physical geography of Persia, its products, imports and exports, means of communication, trade usages, measures and weights, are fully considered, and the bearings of the treaty of commerce concluded between Germany and Persia in 1873 are explained. Incidentally it is stated that the Shah keeps locked up in his treasury a sum of about seven million pounds sterling.

THE Cumberland and Westmoreland Association for the advancement of literature and science has issued a new volume of its *Transactions*, edited, as usual, by Mr. J. G. Goodchild. Among the solid contributions to local natural history in this volume we note with especial satisfaction a paper by Miss Donald, of Stanwix, descriptive of certain carboniferous gastropods, mostly from the calciferous sandstone of Penton, on the Border, about fifteen miles north-east of Carlisle. Other papers on the geology of the county are contributed by the editor, by Mr. T. V. Holmes, and by Dr. Leitch, of Silloth. Nor are other departments of natural science neglected. Local botany is represented by an essay by Mr. W. Duckworth; local ornithology by one from the pen of the Rev. T. Ellwood; and local entomology by a continuation of Mr. G. Dawson's series of papers. The president, Mr. R. S. Ferguson, publishes a learned address on "The Formation of the English Palate."

A LARGE map of Egypt and the Soudan, printed in colours, will be issued with Part I. of *Egypt: Descriptive, Historical, and Picturesque*, to be published by Messrs. Cassell & Co. on April 27. This map has been constructed by Mr. F. Weller, F.R.G.S., from the latest authorities, including the Admiralty and War Office charts and maps, and also from private information, special attention being given to the districts which are at present the scene of British military operations.

PHILOLOGY NOTES.

DR. RAJENDRALALA MITRA has been elected President of the Bengal Branch of the Asiatic Society, an honour never before conferred upon a native. He has been an active member of the society since 1846, when he succeeded the Hungarian scholar, Csoma de Koros, as librarian and assistant-secretary.

THE Geneva Société pour le Progrès des Etudes offers a prize of 400 francs for the best memoir on a uniform system of grammatical terminology, applicable in the first place to the methodical study of the French language, and incidentally to the other languages studied in the cantonal schools of Geneva. The essays are to comprise a critical examination of the grammatical terms now in use, with the reasons in each case for retaining or rejecting them, and a complete list of the terms recommended for adoption, with their definitions and the words to which they correspond in the received system.

MEETINGS OF SOCIETIES.

BROWNING SOCIETY.—(Friday, March 27.)

MR. J. COTTER MORRISON in the Chair.—The Rev. Prof. Edwin Johnson read a paper on "Mr. Sludge the Medium." He began by remarking on the illustration which this poem afforded of what Schiller called the advantages which the dramatic method possessed in sounding the soul amid its most secret operations. In it we have not only the analysis of a particular soul, but along with that a

most suggestive representation of the human soul in general as it moves in what Charles Lamb describes as the border-land between affirmations and negations, amid the twilight of dubiety, full of falterings, of self-suspicion, surmises, guessings, misgivings, half intuitions, dim instincts, and partial illuminations. He divided the poem for convenience into two parts—the Autobiography of Sludge, and his Apology. Sludge, as a youth, had been poor and ill-educated, with a smattering of many things and deep knowledge of none. He had a keenly imaginative temperament, and a keenly observing and calculating intellect. He held that all acts are prompted by an unseen agency, one behind the mere thought of the actor—that everything that happens in the world has not only an *intelligent* but an *intelligible* purpose, intelligible, *i.e.*, to him. On this not uncommon theory he founded a working theory of religion, and, being an out-and-out egotist, he felt that every event had its bearing on his welfare. It followed that no means should be neglected to wring from everything its secret significance—divinations, sortileges, and what not; but his intellect was too keen to fall a prey to the mere juggling of his imagination, and he declined to his dirty art because his soul was mean and vulgar. He seems to have had no capacity for any love, except self-love, and himself he could only love in a poor way. In the end he had just dregs of conscience enough left to feel qualms about the desecration of his soul, and he tries to persuade himself that the desecration was a voluntary sacrifice—a consecration to truth. His fall was gradual, and was made easy for him by the vain gullibility of his patrons. Any pricks of conscience he may have felt at the beginning were salved by the feeling that he must go on or return to the gutter, or, worst of all, do some honest hard work. The gullibility of his patrons drives him into recklessness, and, quite inevitably, he is found out. The threat of exposure wrings from him what is perhaps the most remarkable apology and exposition of the black arts extant. Impostors are only possible because of the vanity of a public which, holding what it is pleased to call an opinion about supernatural manifestations, is eager to accept stories in support thereof on evidence which would secure the rejection of stories of any other kind. The story-teller once believed becomes a *protégé*, and the dupe abets his self-deception. So far, Sludge attacks his patron, but then he takes a sudden turn. He is not so sure there is not something in it, tricks and all, and Sludge becomes a philosopher. There is a world-wide tradition that there is a spirit world whither we all go, and however secretly, the belief is, and always has been, tenaciously held by the majority, if not universally. The departed are interested in us, and we in the departed. The departed have acquired an additional faculty of helping and watching over the living. The Bible gives one instance of citation of the departed. What has once happened is possible, and therefore may be repeated. Some men are born seers. They emphasise what is recognised as truth by the common language of the world, which speaks of a "special providence"—*i.e.*, a special manifestation of a general or constant providence. Common men see only these extraordinary manifestations. Sludge has trained his naturally keen faculty so well that he has a finer perception, sees the providence in the most trifling incidents. He is thrown in closer relation to the Unseen. He receives intimations to which others are impervious. There is no limit to this sensibility. It warns him of impending danger from a railway accident. It prompts him to trump at whist. The greatest men have shared the belief of the spiritualist—Socrates has his Daimonion, Washington his Oracle. Why, then, does Sludge descend to tricks? He answers that his self-desecration is sweet self-sacrifice. But he wearies of these subtleties, and frankly says at last that his cheating is his self-defence against a world of cheats. Without fiction life is a dreary affair. He beguiles the world, but as poets and romancers and conjurers beguile it. He overlooks the little difference that these "frankly simulate," while he tampers with men's perceptions and with their very souls. In conclusion, the paper discussed the quality of the poem. Looking at it as a whole, the language and structure are quite what they ought to be, and, though we should not wish any-

thing altered, it is not so much poetry as dialectics in verse, a vivid display of athletic, agile, versatile *thinking*. There is, at least, as much of Browning as of Sludge in the poem. We cannot read in the soul of a fellow-man that which we have not first discerned in our own; so, to shrink back from the evil in his soul as if it were utterly dark would be a symptom of want of self-knowledge. Inspired by this sympathy Browning melts into Sludge, and Sludge into Browning, in a way that is fairly baffling. But the whole intention and drift of the pleading is human and humanising. The matters dealt with defy all depiction in language and even in thought. They are problems which find their only solution in a certain mood of the student.—In the discussion which followed, Dr. Furnivall said that while he found less excuse for Sludge than Prof. Johnson, the paper had raised his opinion of the poem as a psychological study.—Mr. Frank Podmore, as a member of the Society for Psychical Research, and one who had had much experience of "mediums," thought Browning had missed the true key of the medium's character, which lies in a pathological peculiarity—*viz.*, that he is capable of assuming two separate personalities, distinct both in their memory and their consciousness. We are familiar with the union of separate states of consciousness in one individual in somnambulism, in the hypnotised subject, and in persons whose brain has been injured in an accident; it is, moreover, very rarely of spontaneous occurrence. These various forms of double consciousness have two characteristics in common: that in the pathologic state the moral nature is frequently changed, and for the worse; and that certain acquired habits, such as speaking and writing, receive occasionally much higher development than is possible in the normal state. We have abundant evidence in phenomena of "automatic" writing and speaking, &c., that the "medium" is frequently in an abnormal state, in which his memory and intelligence are entirely distinct from those of his ordinary life. Another clue to Sludge's real character, which Mr. Browning has missed, is the fact that we have evidence for certain wholly abnormal occurrences in the presence of a medium in this condition. There is plenty of wilful imposture, but the problem is to determine the bounds, not merely between deliberate and "automatic" fraud, but between both these and a residuum of inexplicable fact. He considered the representation of Sludge as of set purpose pursuing an elaborate scheme for his own aggrandisement inconsistent with "medium" nature. The medium, as he knew him, is a creature with but little backbone or mental content. He is liable to borrow, not merely the colouring, but the very substance of his thought, from another's mind—a moral chameleon, whose colours were bright or foul, without any correspondence of inward purity or vileness. There are traces of this in the poem, but the character as there drawn is informed with the poet's own individuality, and is thereby rendered explicit and self-centred when it should have been automatic and formless.—Mr. G. B. Shaw was disposed to take a prosaic view of mediums. They were persons who, finding themselves possessed of a certain power of occasionally producing mysterious phenomena of limited interest, adopted spiritualism as a profession. To make a living it was necessary to produce sensational phenomena, and, that being difficult, the demand had to be supplied by cheating—conscious cheating—though surrounded by a halo of superstition derived from the genuine stock-in-trade with which the imposture started and out of which it grew. Without Mr. Podmore's larger experience, he could fully confirm his account of the moral instability which characterised the ordinary medium.—Prof. Johnson, in responding to a vote of thanks, said the spiritualistic idea was not at all a prominent one in his mind; that the poem was essentially Browning, and might be illustrated by many other of his works, from "Sordello" to "Ferishtah."—The Chairman in his closing remarks conveyed the thanks of the society to Prof. Johnson for his remarkably subtle analysis of one of Browning's most interesting poems, and spoke of the deteriorating, and even disintegrating, effects of so-called spiritualism on minds, even of a higher order, which allowed themselves to yield to its influence, and did not meet its pretensions with a healthy scepticism.

FINE ART.

SOME MINOR BOOKS ABOUT EGYPT.

The London Obelisk: a new Translation of the Hieroglyphic Texts. By George Paterson Yeats. (Harrison & Sons.)

The Storehouses of the King. By Jane Van Gelder (*née* Trill). (W. H. Allen.)

Egypt, and the Wonders of the Land of the Pharaohs. By William Oxley. (Trübner.)

Cleopatra's Needle. By the Rev. James King. (Religious Tract Society.)

The Pharaohs and their People. By E. Berkley. (Seeley.)

The Land of the Pyramids. By J. Chesney. (Cassell.)

Modern Egypt: its Witness to Christ. By H. Bickersteth Otley. (S. P. C. K.)

THERE are some subjects upon which it is perfectly orthodox to write without any kind of preparatory training, and for which the possession of pens, ink, paper, and a turn for scribbling, are accepted as a sufficient critical qualification. Art is notoriously one of these favoured topics, and Egyptology is another. It is admitted that not even the most rudimentary acquaintance with form and colour is necessary to a finished judgment in aesthetics, and that he who has never so much as outlined the skeleton or drawn a cube in perspective, may be infallible as a critic of all the schools. The same holds good of Egyptology. Nothing is easier, for instance, than to translate a hieroglyphic inscription by the unassisted light of one's inner consciousness. Dictionaries and grammars, vocabularies, reading-books, and the like, are mere stumbling-blocks. Inspired theorists despise such impedimenta. For them it is enough to have gone through the Suez Canal, to have mused beneath the Obelisk on the Thames Embankment, or even to have read Prof. Piazza Smyth on the Great Pyramid. Here, now, is Mr. George Paterson Yeats who, with "the help of a little Hebrew," has distinguished himself by the production of a new and entirely original version of the texts of the London Obelisk. It is popularly, but erroneously, supposed that four columns of these texts date from the reign of Thothmes III., and the remaining eight columns from that of Rameses II. Mr. Yeats, however, who avows that he "can afford to dispense with chronology," finds that Thothmes III. had nothing to do with this venerable monument; that Rameses II. is no less a personage than David, King of Israel; and that the inscriptions are couched in "Hebrew-phonetic ideographs." They, in fact, embody "a clear and valuable Hebrew record of the conquest and settled government of Egypt" by the Royal Psalmist. That Mr. Yeats's translation (which was accomplished in about a fortnight) differs so widely from all previous translations is, he assures us, "no fault" of his. His predecessors failed only because they weakly followed "in the footsteps of Young, Champollion, Birch, and others"; whereas had they relied on "the help of a little Hebrew," they must doubtless have arrived at the same conclusion as himself. After this, we need not be surprised to learn that the language of Egypt and Palestine in the days of Abraham was "a common language, differing no more from pure Hebrew than the dialects of the English counties differ from pure English" (p. 7); while Coptic—and "it is difficult to see why that should have been specially selected to expound the ancient [*sic*] hieroglyphs of Egypt"—was, we are told, but one of several singularly mongrel dialects composed chiefly of Amharic and Greek, together with a variety of other compounds, as Hebrew and Arabic" (p. 21).

The remarkable work of Mrs. Jane Van Gelder (*née* Trill) is to the full as rich in surprises as the essay of Mr. George Paterson Yeats.

This lady believes that she has finally settled the Pyramid question; for, outside the domain of historical and archaeological fact, there still is, and there probably always will be, a Pyramid question for speculative enthusiasts to settle. Dispensing not only with chronology, but with the first sixteen dynasties and other minor details, Mrs. Van Gelder finds that the Pyramids were granaries, and that they were built (the whole lot of them observe) in the comparatively short space of seven years. The three at Gizeh were "doubtless" dedicated by Joseph "to the memory of his ancestors, Abraham, Isaac, and Jacob." We had supposed till now that Jacob was Joseph's father, and that he was yet alive at the time when the famine was impending; but this is a trifle. It is satisfactory to learn that the sarcophagus in the King's chamber was a "box to measure the corn with," and that the shafts "which Egyptologists call air passages," were tubes down which the grain was conveniently shot "from outside." Mrs. Van Gelder is careful to record the date and circumstances of this her "memorable discovery"; but in truth she is too modest. Her pages teem with discoveries, all equally memorable. She has discovered that the rock-cut temples of Ellora, the caves of Elephanta, the antique architectural remains of Ceylon, Siam, Mexico, Peru, and so on, were the work of Moses. Also that it was Moses who caused the Great Sphinx to be carved out of the solid rock at Gizeh, and that it was designed to serve as "the royal entrance" to the Great Pyramid. Moreover, "the features and head-dress of the statue reproduce in colossal proportions the features and head-dress of his beloved Ethiopian bride, who was black but comely" (p. 80). That the Lawgiver's beloved Ethiopian bride should have been represented with a beard is a distressing anomaly for which Mrs. Van Gelder omits to offer an explanation. Want of space compels me to forego the pleasure of quoting further from this truly original work, which the author avers to have been written "without the assistance of any person." This, however, is a self-evident and quite unnecessary statement.

Mr. Oxley, a believer in spiritualism, in mesmerism, in "psychic sensitiveness," in *odyle force*, in "Black Magic" and "White Magic," in alchemy, and in what he calls by the general name of "occultism," went up the Nile as far as the First Cataract, and came back to write a book which is fairly entitled to be classed as a curiosity of literature. He dismisses his *impressions de voyage* with commendable brevity in a single chapter. Then follow a series of chapters on the astronomy, religion, spiritism, and magic of the Ancient Egyptians, the main intention of which is to show that "magic was an actual power," and that "upon magic and psychology the whole superstructure of Egyptian society rested" (p. 141). In pursuance of this notion Mr. Oxley quotes largely from translations of Egyptian texts, the writings of Greek philosophers and historians, and the Fathers of the Christian Church, all of which he interprets by the light of astrology, freemasonry, Buddhism, and the "magnificent works" of Mr. Henry Melville and Mr. Gerald Massey. For him there are occult truths wrapped up in the cabalistic formulae of the various "magical papyri" and "supramundane" revelations in *The Book of the Dead*; for him the inheritors and successors of the magicians, adepts, and hierophants of the past still exist as "orders buried in the uncometable recesses of the Himalayas"; for him the Bible is "a pure and simple astro-theologic esoteric work composed and computed from the stellar phenomena as witnessed from the latitude of Egypt" (p. 272). Thus, the Exodus of the Israelites "resolves itself into an account of the sun's passage from the winter solstice through one sign towards the vernal equinox," Pharaoh being the sign of the Scorpion, Rameses meaning

"thunder," the mixed multitude being stars, the tribes constellations, and Moses a figurative rendering of the sun. As there was no real Exodus, so, according to Mr. Oxley, there was no Hebrew monarchy in Palestine, no Jerusalem, and no Temple. As for Christianity, it is "Osirianism" in modern guise; while we English, our "festivals, traditions, names of persons and deities, and, last of all, our religion, were brought by wanderers from the banks of the Nile who eventually settled in the British Isles." How or when these settlers arrived Mr. Oxley does not undertake to show. He is content to assert that "the facts are too patent to be ignored, or even disputed" (p. 233). But enough of Mr. Oxley's facts. His book consists of "such stuff as dreams are made of"; and it would be sufficiently ludicrous if so strange a spectacle of wasted effort were not more than sufficiently sad.

The Rev. James King, borrowing the title of Sir Erasmus Wilson's book on the same subject, has written a clear and concise account of the London Obelisk, from its cradle in the quarries of Syene to its home on the Thames Embankment. Also, as a first step towards the study of hieroglyphs, he has conceived the happy idea of giving a word for word translation of the inscriptions, explaining each separate hieroglyph, whether phonetic or ideographic, with its pronunciation, its grammatical value, and a brief *résumé* of any facts of interest connected with the object represented. This treatment, if fully worked out and applied to a selection of easy texts for the use of beginners, might be made extremely serviceable. Although he repeats some old-established errors and launches a few new ones, Mr. King is on the whole fairly exact, and his book contrasts favourably with the majority of popular treatises on Egyptian topics. I must, however, take leave to protest against his practice as an unauthorised and ungrateful borrower; his chapter on the discovery of Royal Mummies at Dayr-el-Baharee being filched almost verbatim, and without a syllable of acknowledgment, from my own article on the same subject in *Harper's Magazine* for July 1882. Such verbal alterations as he has been pleased to make are not, I venture to think, improvements. Why, moreover, he should have transferred to the coffin of Thothmes III. the flower-wreaths and the desiccated wasp found with Amenhotep I., besides converting Col. Campbell, who, in 1878, purchased the papyrus of Pinotem I. into Sir Colin Campbell (Lord Clyde), who died fifteen years before that date, are mysteries which I do not pretend to solve.

A similar instance of literary appropriation is afforded by *The Pharaohs and their People*. It is indeed scarcely too much to say that this book is a schoolroom paraphrase of the first edition of Sir Erasmus Wilson's *Egypt of the Past*, and I have looked in vain for an acknowledgment of the author's obligations to a work which has obviously been her main source of reference. This omission is perhaps the less to be regretted, since no note is taken of the important and numerous alterations effected by Sir Erasmus Wilson in the second edition of his excellent and reliable history.

As an instructive and entertaining reading-book for children, *The Land of the Pyramids* may with advantage be placed in the hands of such little readers as are not yet old enough to appreciate the refined style of Miss Annie Keary's charming *Egyptian History for the Young*. The book is abundantly enlivened with illustrations and sections of illustrations from Ebers's *Egypt*, and the subject matter is thrown into the form of familiar conversations.

On the principle that "all's well that ends well," I have kept the best book to the last. It is delightful to be able to say of any piece of literary work that it is well considered, well written and reliable. It is still more delightful

to be able to say that it is "honest and true." Such is Mr. Otley's *Modern Egypt*, and as such I commend it to the careful consideration of bookmakers in general, and of bookmakers on Egyptian topics in particular. As a traveller, Mr. Otley describes well and picturesquely the places and people he has seen; as a reader, he has gone to trustworthy sources; and as a writer, he has scrupulously indicated those sources in foot-note references. His chapters, he tells us, are almost verbatim reprints of lectures originally delivered at a watering-place, and "prepared without any view to their permanent publication." To this cause they probably owe that spontaneity of style which makes the book so pleasant to read, and which, if Mr. Otley's delivery is good, must have made his lectures equally pleasant to listen to.

AMELIA B. EDWARDS.

CORRESPONDENCE.

THE TUIHANTI.

Bentcliffe, Eccles: April 1, 1885.

In a letter in your last number Mr. Haverfield asks for more information about the Frisian tribe of the Tuihanti mentioned in an inscription recently found on the Roman wall. There can be no doubt that they are the Tubantes of Tacitus, of the Panegyrist Nazarius, and of the Notitia, the *Tubantoi* of Ptolemy, and probably the *Zoubantoi* of Strabo, who gave its name to the gau of Tueenti or Thuenti, and North-huanti, the modern Dutch province of Oberijssel. The etymology of the name has long been a subject of curiosity to me, and I would appeal to Prof. Rhys for some assistance. The neighbouring gau was known as Threat or Thrianta, the modern province of Drenthe. This possibly derived its name from the Tencteri of Tacitus, called Tenctheri by Caesar, and *Τενκτηροι* by Dio Cassius, who were a companion tribe of the Tubanti. Another companion tribe were the Bructeri, who no doubt gave its name to the neighbouring gau of Borocetra, south of the Liffé.

To revert to the Tubantes, the particle *bant* in the name is a common one in the old area of the Belgic Gauls—Brabant, the old gau of Brabant being a notable instance. In addition we have a small gau of Bursabant between the Ems and that of Thuenti, with a fortress called *Bintheim* within it. This district is still called *Bentheim*. In Holland there was also a gau of Testerbant. While in Belgium were those of Osterbant and Karabant. There was a wood called Suiferbant on the Yssel, and one of the Frisian islands is still called Bant. Lastly, we have the Trinobantes in Essex. It has been suggested, and the name of Subatti, quoted from Strabo, favours the view that the first syllable of *Batavi* is the same word. Grimm connects the word, surely with little reason, with the old German *braka* or *pracha*, *aratio*; but it is assuredly a Celtic gloss. Has it anything to do with the Welsh *Gwent*? I dare not say, for Celtic etymology is one of the dangers I mean to avoid.

I wish Prof. Rhys would give us his views on the subject. HENRY H. HOWORTH.

NOTES ON ART AND ARCHAEOLOGY.

MR. E. ROSCOE MULLINS, in addition to a high relief of W. G. Grace, the cricketer, which is to go to the Academy, and what is called a "speaking" likeness of the late Mr. Fawcett, which will proceed to the Grosvenor, has finished as his contribution of ideal work an Autolycus. This, like the minor portrait, will go to the Academy. The qualities of poetry and vivacity, the research of youthful grace, the keen appreciation of sprightliness, all of

which have distinguished Mr. Mullins in the past, and have afforded so distinct a promise for his future career, will none of them be found missing in the newly-executed figure of the Autolyceus. It is as original as it is interesting.

MR. HENRY WOOD's chief picture for the Royal Academy is called "A Fisherman's Courtship." The foreground is formed by the cool stone parapet and steps at the edge of some leafy garden, near, let us say, the Quidecca. While noonday heat falls upon Venice and her bank of luminous buildings in the background, here, where these Venetian *amoresi* have chosen to meet, it looks pleasantly cool. He, in wide-brimmed hat, loose shirt and blue, patched trousers, is urging his suit from the stern of his *barca*; while she, resting at a short distance on one of the steps of the *riva*, spins wool as she listens and laughs. Her dress, picturesque, exact, as undoubtedly it is, might, perhaps, convey the impression that she were Neapolitan rather than Venetian. But Venetian she certainly must be—some soft Venetian *tosa*, charming, flour-sprinkled and frail. If this young fellow have eloquence enough, he may get a most sympathetic companion with whom to share his daily fried fish and polenta. The eye rests with pleasure upon the skilfully painted foliage that seems to frame figures and landscape. And Venice lovers will recognise the beauty and truth of colouring in that vision given of their ideal city, as she lies afar, beneath sultry haze, on some white morning in July.

MESSRS. MACMILLAN & BOWES, of Cambridge, have sent us a fine proof impression of a portrait of the late Henry Fawcett, etched (apparently from a photograph) by M. Léon Richeton. The striking likeness will render the print welcome to Fawcett's many friends, as well as to the larger class who were interested by his unique career. Perhaps the masklike aspect of the face has been over emphasised, partly through careless drawing of the flesh, partly through an exaggerated effect of light and shade. Both these faults are also apparent in the same artist's etching of Dean Stanley. They are, indeed, characteristic of the art, except in the hands of its very first masters, proving its inferiority for portraiture to both line engraving and mezzotint.

M. A. QUANTIN has just published the three lectures on Japanese Pottery and Porcelain, delivered by M. Philippe Burty at the last exhibition of the Union centrale des Arts décoratifs.

A WORD of notice is due to the Exhibition of Women's Industries, which was opened on February 26, at the Queen's Villa, Bristol. This exhibition is the first organised effort that has been made to bring together a collection of objects in illustration of women's work in all departments of art and industry. The pictures by Mrs. Ward, Miss Mutrie, the Misses Montalba, and other ladies, attracted much attention, and the displays of wood-carving, china and glass painting, embroidery, and photography, were abundant and interesting. The subject of dress naturally occupies a considerable place, and there is also a large collection of products of such industries as pottery, printing, and steel pen making, in which women's work has an important share. Lectures have been given on subjects connected with the purpose of the exhibition by Mrs. Hoggan, M.D., Fräulein Lipoldt, Miss Temple, and other ladies. The experiment is regarded as having been highly successful, and it is hoped that the exhibition will be repeated on a more extensive scale in succeeding years.

ON Monday, April 20, and succeeding Mondays, a course of five lectures on Greek

Numismatics will be delivered at University College by Mr. Barclay V. Head, of the British Museum. The lectures will be given at 4 p.m. in the Botanical Theatre. The public will be admitted to the first lecture without payment or tickets.

MR. THOMAS TYLER announces a second course of lectures on the Hittites at the British Museum, commencing next Wednesday afternoon. The subjects are "Hittite History and Language," "Hittite Cities and Monuments," "The Hittite Inscriptions," "Hittite Life and the Monuments."

THE STAGE.

OF Dr. Westland Marston's new play at the Vaudeville, we will only say, this week, that it has been duly welcomed. The crowd of Easter entertainments has been great, the changes of performance at several playhouses frequent, and the subjects for our notes consequently many. Let us begin with the Lyceum, which—in Mr. Irving's absence—need certainly not detain us long. Before the end of the month Mr. Irving will have returned to his theatre. Meanwhile, Miss Mary Anderson is presenting herself in a succession of familiar parts, having presumably found the reception given to her later assumptions to be discouraging of further effort. During Passion-week she took holiday, and the theatre was for a few nights tenanted by Mme. Modjeska, whose Adrienne Lecouvreur would, under any circumstances, be a poor equivalent for the Adrienne Lecouvreur of Sarah Bernhardt, and who, moreover, at the Lyceum was held to be very inefficiently supported. For ourselves we cannot consider Mme. Modjeska to have been very cruelly wronged in this matter; her own performances leaving, in our opinion, a good deal to be desired. The accent, which, if we may not call it Polish, we will describe as cosmopolitan, has always been a trouble to us, and the art of the actress is of the kind that is too continually obvious. Mme. Modjeska, in a word, appears to us, as a rule, to lack the air of reality. She makes it evident that she has studied much, but not that she has studied to fine purpose.

THE "School for Scandal" at the Prince's was not a genuine success. Mrs. Langtry's Lady Teazle was well-meaning but ineffectual. We are glad, therefore, to be able to chronicle the fact that her performance of Monday night, as Lady Ormond in "Peril," was about the best thing she has yet accomplished. No very keen sense of humour, no tremendous sense of pathos, is required to play the part of Lady Ormond successfully; yet other qualities—those of personal fascination among the number—are indubitably needed, and more than one of them Mrs. Langtry possesses. "Peril" is an adaptation by Mr. Scott and Mr. Charles Stephenson of the admired but eccentric comedy by Sardou called "Nos Intimes." Leicester Buckingham had already adapted it as "Friends or Foes," and in Mr. Buckingham's adaptation Miss Herbert appeared more than twenty years ago with success, and Miss Kate Terry with promise. But the playgoers of to-day are those of almost another generation, and there is every probability that Mrs. Langtry's effort will be approved by the public. It is distinguished by grace and charm, and in difficult, almost in audacious, moments, it is discreet. We are saying nothing fresh, but we are saying what is true, when we remind the playgoer that by raising the social position of the *dramatis personae* to a level above that which they occupied in M. Sardou's piece, or, for the matter of that, in Mr. Buckingham's adaptation, Mr. Scott and Mr. Stephenson have made more unworthy of credence at least two or three of the characters. They depart, indeed, very far from verisimilitude. Their presence

would not be tolerated in such a house as that in which they are presumed to stay. For ourselves, we nevertheless forgive them, because upon the stage they are so highly entertaining. Failing in reality, they succeed in giving amusement. Mr. Beerbohm Tree plays quite excellently the character of the most naively selfish person in a piece in which many are selfish and inconsiderate to the verge of all manners. Mr. Tree is an exquisite character-actor.

MUSIC.

CRYSTAL PALACE CONCERTS.

ON March 21 there was an interesting concert at the Palace, of which, owing to the Bach celebration at the Albert Hall on the same afternoon, we were unable to give any notice. The programme was historical, containing specimens of Italian, English, French, and German music of the sixteenth, seventeenth, eighteenth, and nineteenth centuries. It commenced with a sonata for horns, trombones, and strings—in reality a motet played by instruments—by Gabrieli, the famous contemporary of Palestrina, and concluded with Wagner's "Walküren Ritt." Gabrieli died exactly two hundred years before the birth of Wagner. Had the first piece been followed immediately by the second the effect would have been startling, but between the two came various pieces showing the gradual development, and, according to some, maturity of instrumental music. This brief summary of four centuries, however unsatisfactory in one sense, was extremely useful from an educational point of view; the names of the various composers, like musical sign-posts, pointing out to the student musical roads along which he can travel at his leisure, and explore, if he choose, also lanes, by-paths, and *culs-de-sac*.

On the following Saturday (March 28) there was a Beethoven programme in commemoration of the anniversary of the composer's death on March 26. Beethoven's name is so constantly to be met with on concert programmes that there seems but little need of a special observance either of his birth- or death-day. However, as his music is always welcome, and as one can scarcely hear too much of it, we do not propose to quarrel with the scheme. Besides the choral symphony there were the Leonora overtures, Nos. 1 and 3, and a selection from "Fidelio."

Last Saturday, April 4, there was a small audience. This may easily be accounted for by the fact that many of the subscribers were absent; and besides the programme was not specially attractive. For Passion week, we fancy, some sacred work would be more likely to draw the public. Berlioz's symphony, "Harold en Italie" (op. 16), contains some of his best music and some of his cleverest orchestral effects, but it can scarcely be regarded as a popular work. The performance under Mr. Mann's direction was excellent, and Mr. Krause played the solo viola part with much taste and discretion. The composer in his score requests three players to be *dans la coulisse* for the last movement, when they have to play a reminiscence of the Allegretto theme. Last Saturday four players, one after the other, left the orchestra during the performance of the Finale, reminding one of Haydn's joke in the Farewell Symphony. Mme. Jessie Morrison attempted to play Weber's Concert-Stück. The performance lacked strength, brilliancy, and, now and then, accuracy. The programme included a novelty—the Festival Procession from Goldmark's "Queen of Sheba," but it was placed, as usual, at the end of a long concert. Mr. E. Lloyd was the vocalist, singing, with his customary success, songs by Weber and Wagner.

J. S. SHEDLOCK,

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